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ABSTRACT

A one-year course in which five languages were introduced in conjunction with the study of European and Arkansas state history is described. The course was designed to provide eighth grade students with a basis for deciding whether to study a foreign language. The main goal was to provide awareness of foreign language through conversation and the history and culture of the people it reflects. Grammar per se was not included, and written work was minimal. The languages introduced were: Spanish, French, Italian, German, and Cherokee. Activities included the following: films, songs, games: learning the alphabet and sounds of letters: learning numbers and how to tell time: learning greetings, days of the week, months, and seasons: colors: weather expressions; members of the family: learning body idioms and foreign gestures: and studying Christmas customs in each country. At the end of each unit, tests on history, culture, and language were given. Because there was no textbook, all materials had to be selected, edited, reworded, and condensed/expanded. A list of materials used is included. (SW)

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AMERICA'S HERITAGE

An Exploratory Cross-Cultural Study of Languages

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AMERICA'S HERITAGE

AN EXPLORATORY CROSS-CULTURAL STUDY OF LANGUAGES

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AMERICA'S HERITAGE

an Introduction to Languages course
prepared and taught by
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The teacher of Spanish, Level I, in Harrison Junior High School was asked by the school counselor if she could devise a course for an extraordinarily large eighth grade class in order to provide another elective for them. The following week this teacher was asked to participate in a Title V project dealing with language mini-courses, exploratory courses, and non-sequential language courses. From these two points evolved the course taught in 1974-1975 in Harrison Junior High School called America's Heritage.

It was a one-year course in which five different languages were introduced to the student by means of European and Arkansas state history. The students experienced and explored several languages they might later wish to study in depth. The languages introduced were those whose speakers have made a lasting impact on our state - Spanish, French, Italian, German, and Cherokee. With the exception of Cherokee, the vocabularies learned in each language were essentially the same.

The following guidelines were used in teaching this course:

1. This course was not part of the regular foreign language sequence.

2. It should provide the student a basis for deciding if he might want to study a foreign language, and, if so, which one.

3. The main goal was to make the student aware of foreign language through conversation and the history and culture of the people it reflects.

4. Grammar per se was not part of the course.

5. Written work was minimal. Principally, the work was oral; the classes participated in various activities.

6. This course should encourage students to relate their study of foreign language to their immediate surroundings.

Implementing the course was difficult for there was no textbook; all materials had to be chosen, edited, re-worded, condensed, and expanded by the teacher, a French-Spanish college major who also had sung in Italian and German.

In October of 1969, Lorraine Strasheim, speaking to an audience of foreign language teachers and administrators, stated that there was a need for "an exploratory foreign-language experience with heavy emphasis on the listening and speaking skills and centered about societal universals - family, daily routines, customs, the behavior of the people, with provision for deliberate cross-cultural studies . . ." The teacher decided to use this statement as a goal for this course.

In each respective language students were given names, translations of their own names, if possible. Students learned the alphabet and sounds of letters, noting the similarity of the sounds in the Romance languages. Other things learned were the numbers to one hundred and how to tell time; greetings and farwells; days of the week, months, and seasons; colors; weather expressions; and members of the family. They wrote and recited dialogs using expressions such as "What is your name?", "When is your birthday?", "How old are you?", "I'm hot, cold, hungry, thirsty.", "How many brothers/sisters do you have?" At the end of each unit there were tests on history, culture, and language of the group just studied.

The format was the same for each language introduced. First, there was a general history of the country in Europe. Then followed a history of the people in Arkansas (and in a few other parts of the United States). There were lectures and discussions of the every-day life of the people. If there were native speakers in the area, they were asked to come to the class. Songs and games were introduced, as well as the language itself. Filmstrips were shown. Students prepared reports, written and/or visual, to present to the class concerning various aspects of the language being studied.

As previously stated, the same format was followed for Spanish, French, Italian, and German. The fifth language, Cherokee, was chosen for two reasons: The Harrison area was on the famous "Trail of Tears," and the Cherokees were the first to have a written language, a syllabary. The teacher contacted the Cherokee Bilingual Institute in Tahlequah, Oklahoma, for materials. The Institute has prepared a conversational course which has a written script and has been recorded on cassette. The students found the dialogs interesting and not too difficult to learn, although the vocabulary was completely dissimilar to the other languages studied. Also, the teacher bought other materials from the Institute: Cherokee Folk Tales and Legends, Famous Men of the Cherokee Nation, a book of songs and a calendar in Cherokee. Students shared their own Indian artifacts and souvenirs with the class.

The two weeks preceding the Christmas vacation were given over to the study of Christmas customs in other countries. Students learned Christmas carols and songs in the four European languages, saw filmstrips about Christmas and heard reports. The Christmas tree in the classroom was decorated with ornaments from Mexico and a "portal" (Nativity scene) was set up. The teacher provided some holiday foods from other countries which the students took delight in tasting.

There will follow a general outline of the course for the first language studied - Spanish.

1st Week

1. Brief discussion about course and what it will involve

2. Show filmstrip "Why Study a Foreign Language" from ACTFL

3. Notes from Chapter 9, "The Long Road", Understanding Other Cultures - Ina Corinne Brown. The teacher handed out excerpts from this chapter and then enlarged and expanded it in class discussion.

4. Body Idioms

5. Foreign Gestures

   Both of the above were taken from "The Language Teacher and the Amateur Language Student", Carl Zeigler, Germanic Languages, Indiana University. The class really enjoyed these. Although it was fun, they saw the seriousness of misunderstanding foreign gestures.

2nd Week

1. Work with Arkansas map from the Highway Commission to find place names in Spanish.

2. Filmstrip - Spain, Portugal, and Gibraltar - Encyclopedia Britannica. This was used as a departure point for introducing the Spanish as the leaders in the exploration of the New World. It is an excellent series in history, culture, and life in Spain today.

3. Filmstrip - Discovery, Exploration and Colonization of America - SVE. This film showed the Spanish in the New World.

4. Hand-out sheets on Spain in Arkansas. The material was taken from books in the Arkansas section of the North Arkansas Regional Library. There was reading and discussion of this material.

5. Hand-out of cultural information from "Understanding Spanish-Speaking Cultures", by Joseph Reid Scott.

3rd Week

1. A free movie from St. Augustine, Florida, was shown. It is an excellent film.

2. During the remainder of this week the students learned the sounds of the letters of the alphabet, greetings and farewells, "What is your name?" and "My name is ______________."

4th Week

This week was spent in learning the numbers from one to one hundred. The students learned to do simple addition and subtraction problems, how to tell time, and to tell how many boys and girls are in the class. One game we played in all languages was "Caracoles", substituting other words in other languages. In this game a player must say "Caracoles" when he comes to the number 7, a multiple of 7, or one with 7 as part of it, or he is out of the game. Because of this game the students learned their numbers very quickly. This week was a good time to introduce the song "Se levanta la niña" for practice in telling time.

4th and 5th Weeks

During this week students learned colors, days of the week, months, and seasons. They asked and answered questions such as "When is your birthday?", "In what season is your birthday?", "What day is today?", "If today is ___________, what day is tomorrow?", "What are the spring months?" They also received a hand-out taken from "Understanding Spanish-Speaking Cultures" which they read and discussed.

6th Week

In this week students learned the names of the family relations. They asked and answered questions like "How old are you?", "How old is your brother/sister?", "What is your (relative's) name?", "How many cousins do you have?" They drew up their family trees as if they used the Spanish custom of surnames beginning with their grandparents (which also involved the great-grandparents' names).

7th Week

During this week students learned weather phrases, "It's hot, cold, nice weather, bad weather, rainy, windy, snowing." Then they learned idiomatic expressions with "tener". They also learned the names of some stores or shops, involving the "ería" suffix.

Because the first week was spent in introductory work, we spent seven, instead of six, weeks on the first unit. Since there was no text book we had to follow, there was no feeling of tension caused by having to meet deadlines.

During this period the students played card games - El juego de las 7 Familias, El Juego de los Caminos, El juego de los Uniformes, Los Deportes, etc.

Several songs were learned - one was learned in all five languages, "Are you sleeping, Brother John?" Others in Spanish were "Fray Martín, al campanario", "Cielito Lindo", "Las Mañanitas", Levántate Pamplonica" and several villancicos. The students in these two eighth grade classes loved to sing and did it quite well.

Interspersed in this period the teacher showed other filmstrips: "Fiestas de España", "Deportes en España", "La Corrida", slides of historical and cultural importance in Spain, and displayed Spanish proverbs. There were other readings taken from "The Spanish Teen-Ager" by Jane M. Bourque.

It is interesting to note that the students did not once confuse the two questions "Cómo estás?" and "Cómo te llamas?" Neither did "Hace frío" and "Tengo frío" give any trouble.

The study of French, Italian, and German followed essentially the same format. Materials will be listed at the end of this paper. The teacher had many more Spanish materials. Most of the materials purchased were in the other languages. It is noticeable that materials in Italian are not plentiful, but each year there will be more on the market. Most of the filmstrips and other realia came from Gessler.

The study of Cherokee was a novel experience for both teacher and students and followed the conversational course from the Cherokee Bilingual Institute with students doing outside reading concerning the history of the Cherokee.

One of the teacher's goals was to encourage an understanding of customs different from our own and an appreciation of these customs. By the end of the year students continued to refer to some of these customs as "weird" but the tone of voice that uttered this word had a tolerant ring to it.

If a high enrollment is any measure of success, then this course appears to have passed the test, for over 48% have indicated America's heritage as their first choice elective.

CULTURE IN THE LEARNING OF A FOREIGN LANGUAGE

A foreign language student needs three approaches to understand a new civilization: (1) the facts of everyday life, (2) the historical and statistical data, and (3) the refining pleasures of literature, music, and art. He must know whether or not to wear a necktie to school, how much to tip the waiter, how to use the subway, whether or not to wear sideburns. He should learn about the monetary system, the system of weights and measures, and the language. Also, he must learn about attitudes.

Cultural traits are relative to the various levels of society. The entire way of life -- what one eats; where he lives; where he works; how he amuses himself; what his religious, moral, and political beliefs are; how he talks -- all depend to some extent on whether he is a part of the upper-, middle-, or lower-class. Indeed, even within the same social class we find differences from one family to the next and from one individual to the next.

If we get into levels other than one class, we see other differences. It is relatively easy to learn about societies that are similar to our own just as it is relatively easy to learn a language of the same family as our own. As it is easier for a Spaniard to learn Portuguese than Vietnamese, so it is easier for him to learn about Portuguese ways. Obviously, the cultural transition between the United States, Germany, France, Spain, Italy, and England is less drastic than the transition from one of these cultures to that of the Fijians, Hottentots, or Tibetans.

A middle-class citizen of the United States relates to the middle-class of similar cultures and understands their motives much better than he understands some of the upper- or lower-classes of his own culture.

Ethnocentrism is the belief that one's own race is the central one, the most important, and the best. It is a natural tendency of all races. In many languages, the word for the speakers of that language is "the people". All others are strangers, foreigners, outsiders. Most people also feel that their country is the center of things, as opposed to all those other "faraway places". Cuzco, capital of the old Inca Empire, means, according to some, "the navel of the world". It must have been disappointing to discover that the geocentric theory of astronomy was wrong and the heliocentric theory right. To believe that the planets and stars revolve around our earth flatters our ego more than to know that ours is merely one of many heavenly bodies that revolve around the sun.

It is difficult to convince people that theirs is not the culture, the language, the alphabet, the way of life. To the ethnocentric other cultures do things "wrong", not just "differently"; the British drive on the "wrong" side of the street; the Arabs put too much sugar in their tea; Scotsmen wear kilts, and men are supposed to wear pants. An old story relates that a school teacher in China asked her class what they considered the outstanding feature of the occidental face. Most answered that occidentals had slanted eyes! If we can only convince people that other cultures may act differently from us, yet still contribute to a useful, logical, and responsible society, then we will have made an excellent start toward understanding those other cultures.

Everyone tends to look for generalizations -- such as "the brave redskin", "the methodical German", and "the beautiful Hawaiian" -- but generalizations are dangerous. First, they often aren't really any more true for one race than for another. Second, they are hardly ever true for the entire race, sometimes not even for a good majority.

Let us examine several generalizations:

1. Nisel Mike Miyake is an A student, good-looking, outgoing personality. The Japanese are fortunate because Mike is the only Japanese I know, so I assume that all Japanese are intelligent, handsome, and agreeable.

2. Spanish children aren't so lucky with Mrs. Widdecombe and Mrs. Gibbs, who drove through Spain last summer together. They stopped by the side of the road in Mérida to take a picture of the storks nesting on top of the Roman aquaduct. Before they could focus their cameras, a dozen barefoot, dirty Gypsy urchins swarmed over the car, whining for pesetas and covering the car with sticky fingers and dusty feet. Mesdames W. and G. now propagate unsavory rumors about Spanish children.

3. The Mexicans and Oklahomans in California aren't lucky either. Both have been represented by a majority of uneducated agricultural workers. Therefore, Mexicans and Oklahomans have been sterotyped accordingly and have received such unhappy monikers as "Okies", "Clodbusters", "Spics", "Beaners", and "Greasers".

4. Or perhaps it's not the workers from the other country that provides the few examples for the stereotype, but the tourist or the soldier. Tourists are rarely typical of anything. One elderly couple has saved and scraped for years to realize their dream of travel. By the time they have saved the money, they throw economy to the winds and "live it up". After all, they may never have another chance to travel. Naturally they give the impression abroad that they have always lived in "the grand manner".

5. A young student travels before he has the money. In economic difficulties, he frequents the cheapest hotels and restaurants, hitchhikes, dresses shabbily, and goes unshaven. Sometimes he finds himself in such dire straits that the sponges off friends, borrows, and even begs. In his own country, he would probably never think of living like that.

6. Then we have the old maid who, suddenly free of the puritanical restrictions of her life in Kansas, loses contact with reality and behaves in a way that is not normal either in Kansas or anywhere else. So it is evident that tourists are not especially good yardsticks for measuring a race.

7. And soldiers, like the old maids, often act quite differently from what they would at home. Americans, unfortunately, have acquired an unsavory reputation in many parts of the modern world because of the impression left by soldiers who drink too

> much, often represent uneducated classes, and frequently take little or no interest in the foreign culture, but, rather, form "little Americas" from which they mock and disdain a culture they have made slight effort to understand.

Countries, like people, often get stereotyped by the same process of generalizing on the basis of one or two examples. Visiting Tijuana, Nogales, Mexicali or Ciudad, Juarez, one sees only the tourist businesses, and vice-nurtured primarily by gringos who cross the border to have a "little fun" -- yet one judges that all Mexican cities are similar.

Movies can be even more dangerous in creating false ideas. Spaniards, who these days see many American movies and television shows dubbed in Spanish, believe that most Americans drive Cadillacs, live in penthouses, and chat over white telephones. However, Americans pay for this luxury, they believe, by suffering a morbid fear of going out into the street lest a black sedan full of gangsters roars by and riddles them with submachine-gun bullets. Of course, if one lives in the West, the danger is quite a different one. There, one doesn't dare go into the street for fear of getting hit by a stray bullet, from always-present gunslingers who daily shoot it out in the dusty Main Street, if not to preserve justice, then just "to get their kicks". Or, if you make it through the cloud of flying lead, you'll certainly get it when you push through the swinging doors of the saloon and run into the flying chairs, fists, and whiskey bottles. If you ride out of town, you'll go to Glory fast, thanks to a Pawnee arrow or a Mexican bandit's bullet.

Sometimes actual history can provide stereotypes. Several heroic incidents in the history of a country can create a generalization about the heroism of the entire race. It can even, by setting a precedent, influence the way a person will act when confronted with similar circumstances, thereby tending to perpetuate the stereotype. After all, one must live up to his reputation. One might speculate on the extent to which certain incidents in Spanish history have influenced later events. In 219 B.C. the Iberians living in the ancient city of Saguntum, in what is now the province of Valencia, were beseiged by the Carthaginian troops of Hannibal. After a terrible seige, the Iberians, hopelessly outnumbered and weakened by hunger, thirst, wounds, and sickness, committed suicide rather than surrender.

In 133 B.C. 4,000 Iberians of Numancia, near present-day Soria, repelled the attacks of several Roman generals, until finally, the Romans put their top general, Scipio Aemilanus, on the job with 60,000 crack troops. After months of seige, what was left of the original 4,000 Iberians asked for an honorable surrender. Denied this, they set their houses on fire, threw open the gates of the city, and rushed to inevitable death in a last attack upon the waiting Romans.

At Covadonga, Asturias, 718 A.D., Pelayo, leader of the Christian guerilla forces, fought to hold back the tide of Moorish conquest that had already flowed over most of Spain. After several battles against superior odds, the Asturians fortified themselves in a cave and resisted attacks until the Moors gave up and left, a bad mistake, for this handful of Asturians began the seven-century Reconquest of Spain.

Coming up to the Spanish Civil War (1936-1939), Colonel Moscardó, defending the Alcázar de Toledo against Republican forces, received a telephone call from the Republican commander to announce that they had captured Moscardó's son and that, if the Alcázar were not surrounded within ten minutes, he would execute young Moscardó. To back his threat he put the boy on the phone. "Hello son. What's up:" inquired the Colonel. "Nothing, Papá. They say they're going to shoot me if you don't surrender." "Well, son, commend your soul to God and die like a man. Adiós, hijo mío." "Adiós, papá," were the last words Moscardó ever heard from his son.

Now. the point is that from those heroic incidents, one might generalize that Spaniards, brave and uncompromising, are willing to sacrifice their very lives rather than surrender. It is a good thesis and may even be true, or partially true, but I maintain that four isolated incidents occurring over a span of 2,155 years is insufficient evidence to believe the generalization too strongly.

Sometimes People of Nations are guilty of superficial analysis. "The United States doesn't protect its citizens," an intelligent lady from Madrid proclaims. "Look at the terrible movies they let practically anyone see, rating or not. Here, the ratings are strictly enforced, and the really bad parts, of course, are censored. Of course, the United States has censors, too, but they're so liberal. The things young people can see in American movies: crime, violence, sex. . . And the clothing they allow on the beaches -- those bikinis! And they allow any kind of diabolical religion. No señor, those Americans don't protect their people!"

"Spain and Mexico don't protect their citizens," an intelligent lady from San Francisco proclaims. "They don't restrict fireworks, they don't put up barriers and caution signs when there is a low or dangerous spot, they don't post notices where a beach is unsafe for swimming or where the water is polluted. Pure food and drug laws are rudimentary, many dangerous medicines can be bought without a prescription, and traffic is wild! No, sir, those Latins just don't protect their people!"

Now, how can both these intelligent and well-traveled women conclude that the other country is neglectful of its citizen's safety? Quite simple! Spain seems concerned more with the safety of the spirit, while the United States' concerns were with the safety of the flesh.

What is the importance of dress from one culture to another? Fashion changes rapidly, but one has to realize its importance at the particular moment. In 1950 a man who walked about in downtown Madrid without a coat and tie was not only considered a barbarian, but could actually be fined. By now, the influx of "crazy tourists" has forced a relaxation of the fine, at least. But by many Spaniards, you still are not considered quite a gentleman without a tie.

A woman in Spain or Mexico in slacks? Before about 1960, never! Until 1970 it depended on where. To picnics and for sports, but not to school, not to shop, not to walk in the city. The restrictions relaxed more and more every year and in 1971 dress among many younger generation had become pretty much international: dress and hair style were almost identical in London, Berlin, Madrid, Mexico City, or San Francisco. Even now, however, the meaning that an elder-generation Spaniard or Mexican gives to the girl wearing slacks or shorts is quite different from the meaning an American gives. The American's meaning is neutral -- the girl is comfortable, she's relaxed, nothing wrong with it (possibly some comment about the proportions of the girl in question). But the meaning many a Spanish or Mexican male gives is most likely to solicit gross comments and pinches.

All (?) young Latin men write poetry. Of course, it is expected. That is the only meaning the Latin gives to a young man writing poetry. In the United States, however, most boys think writing poetry is "sissy". It is not that they are against poetry, only that their society has built up the tradition that they are not supposed to like poetry, the same as they are not supposed to like spinach, wash their hands, go to school, or play with dolls. Adults are foolish enough to perpetuate these negative attitudes by repeating them and thinking they are "cute". Actually, many boys are quite fond of poetry, but not the kind they may learn as poetry in school. To American boys poetry is the whole spectrum of metaphors, slang, expressions, dynamic words, and circumlocutions strenously cultivated in their everyday speech. The only thing is, they don't recognize that all of that is poetry, too.

It is important to know the significant differences between one culture and another. Breakfast, for instance, may be coffee, bacon and eggs, toast, and a glass of orange juice. Another person might choose corn flakes with cream and sugar, coffee, and pineapple juice. A third might select a breakfast steak, hash brown potatoes, English muffins with honey, waffles and strawberry jam and coffee. A fourth, simply a glass of a diet preparation. A fifth, coffee, corn pone, and chitlin's. There might be further variations of "breakfast in the United States", but it does have its limits. If we substitute fruit cocktail, soup, salad, baked potato, roast chicken, broccoli with cheese sauce, macadamia nut ice cream, coffee, and a snifter of brandy, we have left the "breakfast" idea and entered the "dinner" one, and a rather elaborate one, at that. Other possibilities might be hog jowls and black-eyed peas or pizza and beer. That is not to say that no one in the United States might eat pizza and beer for breakfast, but any native of the United States would recognize pizza and beer breakfast as not really a normal one.

In parts of Mexico the gesture for indicating how tall something is has three definite gestures: the arm held vertically with the index finger extended and the rest of the fingers folded indicates the height of a person; the arm and hand held horizontally, thumb up and little finger down, indicates the height of an animal; the same position, except with palm down, indicates the height of an inanimate object. In most countries there is only one gesture for this action; it includes measuring humans, subhumans, and all other objects, and it has a single gesture, the last one described, to express it. We can really imagine the laughter and even anger that one would cause if he were to measure your dear aunt with the gesture reserved for cows!

In the United States, hissing in a theater indicates displeasure with the performance. In Hispanic countries it calls for silence when the performance is about to begin, like "ssh" in English. On the other hand, whistling in Spain indicates scorn and displeasure whereas in the United States it indicates approval. Clearly then, a U.S. performer about to begin his show in Spain would be rather taken aback to be greeted with hisses if he attributes them to the same displeasure sound to which they belong in the United States. The Hispanic performer would be equally upset upon receiving whistles from the U.S. audience if he attributed them to the displeasure sound to which they belong in Spain.

Another example of differences, one that affects communication, is the word "thanks" in English and Spanish. In English it always means acceptance: "Yes, thanks." For refusal you must say, "No thanks." In Spanish "gracias", however, means *either* acceptance *or* refusal. Refusal is normally accompanied by the gesture of waving a forefinger back and forth. Many non-Hispanic people miss the gesture and interpret "gracias" as acceptance. They may continue to hold out a box of candy or a pack of cigarettes, expecting the person to help himself and wondering why he said "thanks" and then makes no movement toward the offering.

The "tá-ta-ta-tá-ta . . . tá-tá" in the United States is used quite innocently as a hello, a secret knock, etc. In most of Mexico, however, it is a highly insulting signal, often used by one driver to another who has annoyed him in traffic.

The foreigner *must learn* the difference in cultures if he expects to operate linguistically or socially in the *target* culture.

FOREIGN GESTURES I

Make the following gestures and try to guess what they mean:

	GESTURE	MEANING	NATIONALITY
1.	Toss back your head	Negation	Greek
2.	Cross your hands over your chest.	Greeting of respect or acknowledgement.	Oriental
3.	Protrude your lips	To indicate direction rather than pointing	British East Africa
4.	Rub noses with your neighbor	Greeting	Lapland
5.	Touch iron	Protect against bad luck.	Italy
6.	Point to your nose with your index finger.	To indicate yourself	Chinese
7.	Make an O with your thumb and index fingers and look through them as if they were binoculars.	Girl admiration	Brazil
8.	Strike your chin with your thumb and index finger.	Deliberation, doubt Boredom Certainty	New York Ghetto Jews Italy Brazil
9.	Place your two index fingers together in a parallel position	Friendship	Italy
10.	Rub your nose repeatedly with your thumb.	Contempt	England
11.	Place your right index finger alongside your nose. Open your mouth just a little and open your eyes as wide as possible.	Amusement	French
12.	Place palms up -- shoulder high -- and shrug shoulders.	"What can I do, "I don't know."	New York Ghetto Jews
13.	Place your right index finger on the palm of your left hand.	Impossibility. "It will happen when grass grows here." (on the palm)	New York Ghetto Jews
14.	Rub your hand against your cheek.	Boredom	France
15.	Wiggle the lobe of your ear with your right thumb and forefinger.	Enjoyment.	Brazil

FOREIGN GESTURES II

Make the following gestures and try to guess what they mean:

1.	Pretend to curl the tip of a moustache.	Good, pretty, sweet	Italy
2.	Put your hand a few inches from your mouth and draw it slowly towards your lips.	To eat	Italy
3.	Spread your thumb and fingers apart and turn your hand back and forth in a rocking motion.	"so-so"--neither good nor bad.	Germany
4.	Point with your index finger to your temple.	Stupidity	Germany
5.	Make a fist and press your thumb tightly against your index finger.	"Good luck"	Germany
6.	Stick out your tongue.	A form of worship	Maya
7.	Stamp your feet on the ground.	Surprise or pleasure.	Tasmania
8.	Put your fingers together and shake your wrist before you at eye level.	"What a crowd!"	Argentina
9.	Stroke your chin with the back of your hand.	"I haven't the faintest idea."	Argentina
10.	Clap your hands slowly.	Boredom.	England
11.	Pretend to hit the person next to you on the head or shoulders with your fist.	Greeting	Eskimo
12.	Pretend to spit on the person next to you.	Sign of affection and blessing.	Masai tribe of Africa
13.	Put your thumb on your nose and open your fingers.	Respect Mockery	Toda of South India America
14.	Spread your fingers and shake your wrist at chest level.	Pain Rage; anger	Argentina Bengal (India)
15.	Press your lips firmly together. Hold the thumb of the right hand erect and push it forward as if pushing a thumb-tack.	Profound admiration	France

BODY IDIOMS I

Illustrate -- act out -- the following phrases, communicating the following words and common expressions in your language.

1. Give me a kiss.
2. I beg you, please come!
3. I couldn't care less!
4. Was that a close call!
5. I'm glad that's over!
6. I mean you!
7. Go, man, go!
8. That tasted great!
9. You better not do that!
10. Shame on you!
11. They're real close friends. They're just like that!
12. Hello. My name is ________.
13. Man, is she built!
14. Is that ever sour!
15. I need lots of money!
16. You can have the whole mess! Take it!
17. That's an idea!
18. Stop, where you are!
19. That won't happen to me, I hope.
20. I'm furious!
21. I can't eat another bite!
22. I'm tried!
23. I'm fed up with the whole system!

BODY IDIOMS II

Illustrate -- act out -- the following phrases, communicating the following words and common expressions in your language.

1. Yes!
2. No!
3. No, no. You must not do that!
4. I don't know!
5. He's crazy!
6. That's perfect!
7. Good-bye!
8. Come here!
9. Good luck!
10. I'm bored!
11. That tastes good!
12. I want just a little.
13. Well done, old pal.
14. Get out of here! Shove off! Don't bother me!
15. Be quiet!
16. I can't hear byou. I didn't understand you.
17. Let's drink!
18. One after the other, all in a row.
19. I forgot!
20. I just remembered!
21. I'm cold!
22. I'm hot!
23. That sticks!
24. She's stuck up!
25. I swear I'm telling the truth!

WORLD CAPITALS

A	D	C	N	O	T	G	N	I	H	S	A	W	T	L	M	V	W	X	D	N	K	L	N	M	Q
E	B	F	N	V	U	T	K	S	K	I	J	A	O	P	N	Y	N	A	I	R	O	B	I	T	R
A	H	G	O	P	R	S	A	Y	Z	H	B	C	K	Q	M	Z	A	H	E	J	M	D	E	O	S
I	D	J	B	O	N	N	W	X	A	Z	D	E	Y	U	R	A	B	G	F	I	K	L	N	P	A
K	L	D	M	E	T	E	F	B	U	Y	G	F	O	T	S	C	D	G	F	E	A	D	C	O	B
I	J	H	I	I	G	D	C	X	V	T	S	E	P	A	D	U	B	R	H	V	Y	X	S	R	L
K	L	M	A	S	Y	D	N	E	Y	S	U	V	H	K	L	O	P	P	I	B	Z	W	T	P	N
N	A	G	O	P	A	Q	R	S	T	O	P	V	J	N	M	Y	Q	V	Q	D	A	V	U	S	O
K	O	S	L	O	I	B	J	K	N	R	Q	I	E	F	Z	X	R	S	R	P	E	K	I	N	G
M	X	U	T	Q	P	L	A	Y	E	L	K	E	J	G	A	W	V	T	U	T	O	N	M	E	C
E	W	V	S	R	N	M	Z	B	G	M	N	N	M	H	B	D	P	V	W	S	P	K	L	H	D
X	D	U	B	L	I	N	A	M	A	W	X	N	E	O	C	A	X	Y	Z	R	Q	J	I	T	E
I	N	O	F	E	D	C	L	B	H	D	Y	A	F	H	R	W	A	S	R	A	W	H	G	A	F
C	M	L	G	H	I	O	J	K	N	C	B	Z	G	I	A	B	C	D	E	K	W	J	C	B	U
O	A	B	C	L	H	F	D	E	E	B	R	A	S	I	L	I	A	F	G	L	M	A	D	Z	V
C	H	F	D	K	K	G	B	C	P	Q	S	U	R	Q	P	E	B	C	L	N	O	E	T	Y	W
I	G	E	C	V	W	X	A	U	O	U	T	T	S	N	O	F	M	A	N	I	L	A	F	T	X
T	H	O	L	U	Z	U	R	I	C	H	V	A	L	M	H	G	I	O	K	J	I	X	G	H	O
Y	T	I	T	S	A	S	B	D	X	H	W	B	K	J	I	R	P	N	M	G	H	Y	A	B	W
S	K	J	O	P	I	R	N	O	Y	Z	A	A	V	N	O	B	S	I	L	F	E	D	D	C	O
L	M	N	R	L	Q	N	P	M	I	H	B	R	W	T	I	J	D	L	M	N	O	R	I	A	C
E	F	G	Q	I	H	J	K	L	J	G	C	F	E	K	H	C	E	Q	T	U	V	W	V	O	S
D	O	P	A	M	N	O	G	I	A	S	D	R	X	S	B	G	F	S	R	W	X	T	U	P	O
B	C	N	M	A	K	L	M	N	O	P	P	Z	Y	A	T	R	I	P	O	L	I	S	R	Q	M

Directions: The names of 36 capital cities of the world can be found among these letters.

The names sometimes read forward, at other times backward, up, **down,** or even diagonally. Circle each name as you discover it.

Mexico City
Addis Ababa
Washington
Santiago
Copenhagen
Stockholm
Bucharest
Budapest
Nairobi

Athens
Zurich
Tel Aviv
Sydney
Cairo
Pretoria
Tripoli
Rabat
Brasilia

Ottawa
London
Paris
Warsaw
Rome
Moscow
Tokyo
Madrid
Peking

Saigon
Manila
Lima
Lisbon
Oslo
Bonn
Helsinki
Vienna
Dublin

TEACHER'S COPY

WORLD CAPITALS

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A D C N O T G N I H S A W T L M V W X D N K L N M Q
E B F N V U T K S K I J A O P N Y N A I R O B I T R
A H G O P R S A Y Z H B C K Q M Z A H E J M D E O S
I D J B O N N W X A Z D E Y U R A B G F I K L N P A
K L D M E T E F B U Y G F O T S C D G F E A D C O B
I J H I I G D C X V T S E P A D U B R H V Y X S R L
K L M A S Y D N E Y S U V H K L O P P I B Z W T P N
N A G O P A Q R S T O P V J N M Y Q V Q D A V U S O
K O S L O I B J K N R Q I E F Z X R S R P E K I N G
M X U T Q P L A Y E L K E J G A W V T U T O N M E C
E W V S R N M Z B G M N N M H B D P V W S P K L H D
X D U B L I N A M A W X N E O C A X Y Z R Q J I T E
I N O F E D C L B H D Y A F H R W A S R A W H G A F
C M L G H I O J K N C B Z G I A B C D E K W J C B U
O A B C L H F D E E B R A S I L I A F G L M A D Z V
C H F D K K G B C P Q S U R Q P E B C I N O E T Y W
I G E C V W X A U O U T T S N O F M A N I L A F T X
T H O L U Z U R I C H V A L M H G I O K J I X G H O
Y T I T S A S B D X H W B K J I R P N M G H Y A B W
S K J O P I R N O Y Z A A V N O B S I L F E D D C O
L M N R L Q N P M I H B R W T I J D L M N O R I A C
E F G Q I H J K L J G C F E K H C E Q T U V W V O S
D O P A M N O G I A S D R X S B G F S R W X T U P O
B C N M A K L M N O P P Z Y A T R I P O L I S R Q M
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Directions: The names of 36 capital cities of the world can be found among these letters.

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Mexico City
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Zurich
Tel Aviv
Sydney
Cairo
Pretoria
Tripoli
Rabat
Brasilia

Ottawa
London
Paris
Warsaw
Rome
Moscow
Tokyo
Madrid
Peking

Saigon
Manila
Lima
Lisbon
Oslo
Bonn
Helsinki
Vienna
Dublin

SPANISH CULTURE

We shall repeat what we learned in the first paragraph of "Culture in the Learning of a Foreign Language". A foreign language student needs to understand the facts of everyday life, the historical and statistical data, and the refining pleasure of literature, music, and art. On top of this we must learn about literature. He must know so much that he may never learn it perfectly, the same as he may never learn the language perfectly. Yet he must strive for perfection, even knowing he'll never achieve it.

A Persian studying in the United States took out an extremely stout young coed, and, on their very first date, asked her to marry him. "How can you know you love me when you hardly know me?" The Persian murmurmed, "I think I love you because you are so fat." The girl shot out of the car and slammed the door with every ounce of her weight behind her. The Persian had goofed on an aspect of culture. In Persia the poor are thin because they don't get as much to eat as they would like to. The rich eat well, grow beautifully fat and are envied and admired. Fatness belongs to the idea "beautiful" in Persia. In the United States it doesn't.

A German comes to the United States and continues to bow slightly and click his heels as he shakes your hand. Those acquainted with European culture immediately spot him as a German, but no one minds; they simply note the cultural phenomenon with interest or indifference.

In English we often call our friends by a nickname instead of using their real name; Bill for William, Tom for Thomas, Joe for Joseph, Betty for Elizabeth, Dot for Dorothy. We can also shorten last names: Mac for MacDonald, Buck for Buchanan. We often say, "His name is Kenneth, but we call him Ken for short." Most English nicknames are shortened by cutting off the last part. Spanish cuts off not only the last part, but often the first part or the middle part. Sometimes the nickname looks quite different from the original name. Often several nicknames are possible. Strangely, both English and Spanish often lengthen a name after having first shortened it: Robert to Bob to Bobby, James to Jim to Jimmy. Adding the -y in English makes the name more intimate. In Spanish often -ito is added, less frequently -ilio, -ico, -uela, -ucha, -uja, and other endings.

Besides simple adaptations of the form of a name, a nickname frequently has nothing to do with the actual name, but refers to some characteristic of the person: Tex for someone from Texas; Curly for someone with curly hair, or humorously for a bald man; Moose for a big man; Peewee for a little man. Mexicans are particularly fond of using nicknames related to physical features, and even to physical defects: El Ropero (the clothes closet) was a hugh stocky man; any blonde man is El Huerto or blonde woman is La Huera (sometimes spelled guero). El Prieto is a very brunette type, as is El Negro, not referring exclusively to the race, simply to the skin color. There is absolutely nothing derogatory or prejudicial in referring to a brunette as La Negra; after all, black is beautiful as well as blond and brownette. El Gordo is a fat man; El Flaco is a skinny one. Some names are quite humorous: El Inspector de Azoteas (roof inspector) for a tall person; Quince Uñas (15 digits) for one who is missing a hand. Many names refer to origin. El Inglés (the Englishman), Tano (the Italian from El Italiano), La Malagueña (the woman from Málaga), La Oaxaqueña (the woman from Oaxaca).

Houses in Hispanic countries are not necessarily built the way they are in California, Ohio, Maine, or New York, with the house set in the middle of the lot and a big front and back yard. More frequently in Mexico the front wall of the house comes right to the sidewalk. The garden behind is usually surrounded by a high adobe wall, often with broken glass imbedded in the top to discourage climbing over. Sometimes the house completely encloses the lot, leaving a courtyard or patio in the center. This way they use the whole lot efficiently and enjoy complete privacy. On the other hand the appearance of houses from the street may be more severe than in the United States because there are no lawns or gardens outside and no setback (from the street).

In Madrid, Spain, almost everyone lives in apartments or *pisos*. The apartment buildings may have ten or fifteen stories. Children play on the sidewalks or in parks nearby. Of course, there are many styles of houses both in the city and in the country and they vary somewhat from region to region as they do in the United States. However, the typical California house is not the usual design in Spanish-speaking countries.

In English you generally have a first, a middle, and a last name. Your last name (family name) is your father's last name. In Spanish, though, you may have more; you generally have one given name (*nombre de pila*) and two surnames (apellidos).

Nombre de pila - Rafael
Father's apellido - López
Mother's apellido - Marín

thus the complete name would be Rafael Lópex Marín.

You may be called Señor López Marín or Señor López but you are never just Señor Marín. Sometimes *y* (and) joins the two apellidos/ Tiburcio Crozco y Pelacios. If you are looking up Jacinto Benevente y Martínez in the phone book, you must look under Benevente, not Martínez. Many non-Spanish speakers make the mistake of addressing a person by the mother's last name rather than the father's.

Spanish speakers often make the reverse mistake with English names such as John Scott Jones. They assume that, as in Spanish, John is the first name, Scott the father's apellido, and Jones the mother's apellido. They call you Señor Scott, the clerk puts the film you take to be developed under *S*, and, if you aren't careful to tell him your full name, he may never locate your film!

When a girl gets married in an English-speaking country, she usually drops her own last name and uses her husband's -- that is Cynthia Carleno marries Carl Schulz and becomes Mrs. Cynthia Schulz (Mrs. Carl Schulz). Sometimes, of course, women do keep their own last name as a middle name (or just use the initial) and sign Cynthia Carlona Schulz or Cynthia C. Schultz.

In a Spanish-speaking country a girl *always* keeps her father's name and adds her husband's with it. She usually drops her mother's apellido to keep the name from getting too long.

The son's name would never change, but the daughter's, if she married, would change. For example, Carmen López Pérez marries Rudolfo Sainz y Bexar and becomes Carmen López la Sainz (y Bexar).

When referring to their home, Spanish speakers generally add, "Allé tiene usted su casa (This is your home)", assuring you that you'll be welcome there anytime, just as if it were your own house. The formality is often exaggerated, of course, just as when we tell a casual acquaintance to make himself at thome -- that is, we would be shocked and annoyed if the acquaintenance took us literally and began helping himself to a snack from the refrigerator and snooping in the desk drawers.

Eating hours vary considerably from country to country. In Spain one eats breakfast (desayuno) at 7 or 8 a.m., depending on when he has to be at work. Since breakfast is usually light -- the European breakfast of a cup of coffee or chocolate and a sweet roll -- people generally have a snack (almuerzo) around 10 or 11 a.m. They get off work at 2 p.m. and eat their biggest meal (la comida) sometime between 2 and 4, sometimes they have a siesta, then go back to work until about 7 p.m. They may have an afternoon snack (merienda) about 5 or after work at 7. They finally have a light supper (cena) around 10 or 11. Mexico follows a somewhat similar schedule.

Most Spanish or Mexican children, as well as their parents, go home for the noon meal since that is the main meal of the day and since Hispanic society leaves two or three hours for la comida y la siesta. Therefore, there is no really exact equivalent for the U.S.'s quick lunch, school lunch, or business man's lunch. Indeed, many members of Hispanic culture feel something akin to pity for people whose lives are so hurried that they can devote only a few paltry minutes to an ulcer-producing lunch such as a coke and sandwich. Something of the sort may be eaten for a mid-morning or mid-afternoon snack, but rarely for the important main meal. "Sandwich" in Spain or Mexico is sandwich, emparedado, or bocadillo. It is generally made with a French baked bun. However, the U.S. style loaf pan de molde (Spain), pan Bimbo (Mexico), is becoming more popular. Many of the older generation of Spaniards enjoy a bun after cutting the top off, scooping out some of the migaja, and pouring in a liberal quantity of olive oil. In many parts of Mexico an adaptation of the English word "lunch", lonche, means a type of "Dagwood" sandwich. In other places lunch or lonche is equivalent to the English "lunch" since Spanish really has no equivalent.

In all countries soft drinks such as Pepsi Cola and Coca Cola are popular. Most Mexicans abbreviate: ¿Quieres una coca: Spaniards tend to use the full name. Mexicans pronounce all the letters in Pepsi, but Spaniards usually omit the p sound: ¿Quieres un pesi:

In Columbia they call teenage girls cocacolas and boys cocacolos, because of their habit of having a coke in the nevería (ice cream shop). These countries all have soft drinks of their own manufacture, too: Fanta, Jarritos, Titén . . . .

Food varies greatly in the Hispanic world from one country to another and from region to region within the same country. The variation in food is not surprising when you consider the racial, geographic, and climatic variations of the twenty countries where Spanish is spoken. From Europe, with the Spanish mother country and her African possessions, to the Caribbean with its mixtures of Spanish and Indian, and Negro to middle and South America, with varying proportions of Spanish and English, climate varies from the eternal snows of Andean peaks and the frozen wasteland of Patagonia to the tropical jungles of Africa and America. In this vast expanse, people's needs and tastes vary just as does the availability of certain foods. People living in cold climates often need more food than those in warmer areas. Also tropical regions have bananas, mangos, papayas, chirimoyas, and other fruits that won't grow in cooler areas. Some countries grow a majority of corn, others prefer wheat. In coastal areas seafood is always a speciality. To have seafood in the interior requires rapid and costly transportation. In Spanish Sahara and in the Atacama Desert of Chile nothing and everything must be shipped in. It is no wonder, then, that typical dishes of the Bolivian Indians are quite different from the diet of Panama City.

One of the commonest misconceptions in the U.S. about Hispanic foods is that they are the same everywhere. You often see restaurants advertise "Spanish food", then list tacos, enchiladas, burritos, chilaquiles, guacamole, and other typically Mexican dishes, as unknown in Spain as they are in Siberia. Another misconception is that Spanish and Mexican food is always so loaded with chili peppers that the unaccustomed foreigner has to race, red-faced, for water while he wipes the tears from his eyes. Actually, chili is a seasoning like salt, pepper, and garlic, and a good cook would no more put chili to *her* taste on *your* taco than she would over-salt your hamburger. Chili is delicious, but you have to use it according to your taste.

One of the better known dishes of Spain is *paella*, or Valencian rice. To a rice base add chicken, sausage, pork, peas, red or green peppers, onions, garlic, lima beans, tomatoes, lobster, shrimp, clams, mussles, salt, pepper, and don't forget the saffron, which adds seasoning and color but costs "un ojo y parte del otro" (one eye and part of the other one). *Paella* has been described as containing "todo lo que nada en el mar y todo lo que corre por la tierra o crece en ella" (everything that swims in the sea, and everything that runs on the earth or grows on it.) All the additions are sometimes poetically called "tropezones" (the things you might 'stumble over' while making your way through the rice).

Another delight is the tortilla española, which is nothing like the tortilla mejicana. The Spanish tortilla is an omelette, the classic one made of potatoes and eggs, cooked in olive oil, often with ham added. However, you can add almost anything you like -- bacon, sausage, green peppers, tomatoes, sea food, cheese -- and still have a tortilla. If you prefer, you may cook it in butter rather than olive oil.

Gazpacho is a cold soup, delightfully refreshing on a hot summer day. It is made by whirling in a blender or mashing in a bowl a tomato, a green pepper, a slice of bread, and a cucumber, adding a couple of spoonfuls of oil and vinegar, a clove of garlic, salt, and pepper. After adding a pint of water and thoroughly chilling, serve it garnished with a teaspoon each of bread squares, diced bell peppers, onions, tomatoes, and cucumbers. Sometimes finely chopped hard boiled egg is also added, or bits of fried bacon. The recipe and the garnishes can be adapted to suit personal tastes.

Popular in many regions are roast suckling pig, lamb, kid, partridge, quail, turkey, and chicken. Every area has its stew, from the fabada of the Asturias, composed of lima beans, sausage, and pork -- to the potaje of Navarra -- cabbage, ham, pork loin, potatoes, sausage, peas, and beans; the cocido of Madrid -- garbanzos or chick-peas, spinach, fried bread, hard-boiled eggs, codfish, potatoes, garlic, and saffron. Sea food of every imaginable kind is prepared in every imaginable way. One of the nicest recipes bears the imaginative name of Zarzuela de mariscos, or "sea-food opera", like the famed French bouillabaise, this opera has an impressive cast: mullet, perch, halibut, shrimp, lobster, clams, mussels, or practically any other kind of sea food stewed in olive oil, wine, and water, and spiced with salt, pepper, garlic, chili, and onions.

A few words that English speakers often use incorrectly are caliente, which means "hot" in the sense of high temperature. Picante or picoso is "hot" in the sense of chili. These words are not synonomous.

Five o'clock is a normal hour for returning home from work in the U.S. In Spain, however, you don't get off for lunch till 1:30 or 2:00. Since the tradition of the siesta persists, even in the busy offices where few businessmen really get a chance to take a nap, "lunch hour" is really two or three hours. All the stores, business offices, banks, and post offices are closed. Since the siesta delays the schedule a couple of hours, the normal time for leaving work is 7 p.m. or after. Much of the same schedule is observed in Mexico, though in the large cities few businesses close for the siesta nowadays.

In Spain the most popular game for boys is fútbol. This is not American football, which is practically unknown, but soccer. Fútbol is also a popular college sport and a spectator sport. Every city in Spain has its team, like the Real Madrid, and teams compete against each other every week so that more than a dozen different games are played on each weekend. The public bets on the outcome of the games in the quinielas, trying to guess or figure out scientifically which teams will win and what the final score will be. In the almost unheard of cases when someone gets everything right, he wins a fortune in pesetas. "Fútbol is the most universally popular game in all Hispanic countries as well as in most European countries." World championships cause more excitement than the World Series in the U.S. Baseball, however, is almost unknown except in Mexico and Cuba. Carreras de bicicletas (bicycle races) are popular. Jai alai and similar games are popular all over Spain for all ages. It is more universally known as pelota, which simply means "ball", the term jai alai being Basque. Pelota can be played with la mano (the hand), like hand ball; with a pala (paddle), like paddle ball; with a raqueta (racket), like squash; or with a cesta (the big basket-like device strapped to the arm in the true pelota vasca, or jai alai. The word frontón means either the wall the ball is bounced against or the entire building if the court is enclosed. A cancha is a court, for tennis, paddle ball, etc.

More and more popular is la pesca submarina (skin diving), ideal in the warm, crystalline waters of the Mediterranean. Since this sea has small waves, and the Atlantic on the Galician coast is cold, surfing is not popular. It is, however, getting popular in Portugal which has some excellent surfing beaches. About the only Hispanic country where surfing is popular is Perú, which has recently produced one of the world's best, Felipe Pomar. A surfboard is called a *tabla* and to surf is *Hecer tabla*.

El esquí (skiing) is popular and easy in Spain because of the many high mountains. Within an hour of Madrid the resort of Navecerrada, in the Sierra de Guadarrana, attracts many *esquiadores* (skiers), particularly of the wealthier classes, since skiing is a rather expensive sport. Near Barcelona many resorts in the Pyrenees offer such modern equipment as telesquíes (rope tows), telesillas (chair lifts), and telecabinas (cabin lifts). The word teleférico refers to any kind of cable lift in general. On the highest peak in peninsular Spain, Mulhacén (about 11, 500 feet high) the University of Granada maintains a student ski resort.

Until recently tennis, golf, and polo were not as popular in Spain as in the U.S. However, Spain's *tenista* Manuel Santana, Mexico's Rafael Osuna and Antonio Palafox, Ecuador's Pancho Segura are all famous in tennis championships. Certainly one of the most famous is Pancho Gonzalez, the Mexican-American tennis champion.

In Spain *bolos*, (bowling) is not played in huge bowling alleys as in the U.S. The game enjoys popularity among the older farmers in the northern part of Spain. In Mexico it is called *boliche* and is becoming popular as more and more alleys are built.

Bullfighting is not included as a sport since the Spanish consider it as an art form rather than a sport.

Dominó (dominoes) is a popular game among young and old, and men and women, as is *ajedrez* (chess) and *naipes* (cards).

Mexican boys show great skill in a game called *balero* (known as *boliche* in Spain, where it isn't as widespread as in Mexico). The *balero* consists of a peg connected by a string to one end of a little wooden barrel. The other end of the barrel has a hole in it just the size of the end of the peg. The trick is to hold the peg and swing the barrel on the hole. Mexican children play this game by the hour, with all kinds of variations that make it harder. Each trick is worth a certain number of points. The most difficult is to hold the barrel and catch the peg.

Mexican and Spanish boys also play marbles, *jugar a las canicas*.

Note that sports terms in Spanish to a great extent are derived from English: *boxeo* (boxing), first base, strike, pitcher, catcher, bate (baseball bat). The English words, pronounced with a Spanish accent are often amusing to the English speaker's ear. Generally a real Spanish word is also used: lanzador (pitcher), *pugilisma* (boxing), izquierdazo (a left in boxing). In Mexico City the younger generation has an expression that reflects the wide use of English sports terms as well as Mexico's interest in baseball: *Ni picha ni cacha ni deja batear*. Forming Spanish verbs from the English ones, it means "He neither pitches nor catches, nor lets anyone bat." It expresses displeasure toward someone who is so selfish that he doesn't want to do any of the less interesting jobs (pitching and catching) but only the "fun" job of batting.

In both Spain and Mexico young girls are not given as much freedom to go out alone as in the U.S. Quite often a parent or an aunt accompanies girls to a public dance and a boy often asks the escort as well as the girl for permission to dance. An elderly lady who accompanies a girl is called in slang a carabina, the same word as carbine or short rifle. Girls may walk in the park with a young man, but it is considered more acceptable in a group. A girl may meet a boy outside the house rather than have him call for her. This doesn't mean she is deceiving her parents. It isn't customary for a girl to invite a boy to meet her parents unless he is a serious marriage prospect. It is never proper for a girl to invite a boy to her house unless one of her parents is there. Freedom varies, just as in the U.S., according to the family, but in general, Hispanic parents are relatively strict.

Often dances are held in someone's house since this way the hosts can invite only those they want, and the tenor of the party can be regulated. These dance parties are called guateques in Spain and are usually family affairs. Depending on the family and guests, they can be sedate or more lively. If an older student has his own apartment, and is so inclined, the guateque could become rather wild.

In both Spain and Mexico, since the entire daily schedule is somewhat later than in the U.S., dances, as well as other social functions, begin later, A Mexican baile ranchero, a dance where everyone dresses like a rancher, may have on the invitation "from 11 till 2". If you arrive at 11, however, you will doubtless be all by yourself for more than an hour. Around midnight the guests will begin to arrive, at 3 a.m. the dance is at its height, and around 4 or 5 it is officially over. However, often some of the jóvenes (young people) pay the orchestra a little extra to keep on playing till dawn, when everyone leaves for home, stopping, of course, for a bowl of menudo, a traditional snack after a big night.

Television is well developed in both Spain and Mexico, though channels are fewer than in the U.S. because those countries are so much smaller. Spain has excellent educational programs on TV and radio, and one can earn his elementary and secondary diplomas over the air. Advertisements generally come all at once every half hour. Sports and other events, such as fútbol, bicycle races, regional dance groups, and bullfights are well done. The only element at a bullfight missed by the TV viewer is the colorful audience with its often humorous and picturesque comments. Most of the American TV programs, dubbed in Spanish, are highly popular. In general TV is quite similar to TV in the U.S. and most middle- and upper-class families own a set nowadays and spend a lot of time watching it.

The Catholics in Hispanic countries generally give their children names of saints, often the saint who is honored on the day the child is born. St. Joseph's Day, for instance, is March 19. A boy born on that day might well be christened José, or a girl Josefa. The baby's cumpleaños (birthday) would then correspond with his Día de Santo (Saint's Day). However, if the parents didn't use the name José, then the child would have both a birthday and a Saint's Day, and both might be celebrated with a party and gifts. Friends are more apt to remember your Saint's Day because your name reminds them of it. On March 19, for instance, you wish "many happy returns" to all José's you know; on March 17 to all the Patricios; on June 24 to all the Juans. Sweet shops in Mexico remind people whose Saint's Day is being celebrated. The piñata as part of a birthday or other celebration is used only in Mexico.

Note that on the Spanish calendar the week generally begins with Monday, whereas on the English one, it begins with Sunday. Days of the week and months are written with small letters rather than as in English with capitals (unless they begin the sentence); Hoy es lunes, dos de mayo. Martes es el Día de la Raza, y miércoles es el trece de octubre.

Most Hispanic countries and many others write the number 7 with a cross -- 7. Some people theorize that the cross was added for greater distinction between the 7 and the 1, since many countries make the 1 with two strokes -- 1 . Many typewriters and print styles, however, have only the uncrossed 7 and, therefore, both kinds are seen and universally accepted.

The monetary unit is not the same in all Hispanic countries. Following is a list of some of the countries and their money:

Peso
Argentina
Columbia
Filipines
Cuba
República Dominicana
Mexico
Uruguay

Lempira
Honduras

Guaraní
Paraguay

Boliviano
Bolivia

Escudo
Chile

Peseta
España

Córdoba
Nicaragua

Sol
Perú

Colón
Costa Rica
El Salvador

Sucre
Ecuador

Quetzal
Guatemala

Balboa
Panamá

Bolívar
Venezuela

The colón was named for Christopher Columbus (Cristóbal Colón, in Spanish).

The bolívar and the boliviano are named for Simón Bolívar. Bolívar led the northern part of South America to independence from Spain in the early 19th century. He was called "El Libertador" and "the South American George Washington". The sucre is named for Antonio José de Sucre, one of Bolívar's lieutenants. Sucre is also one of the capitals of Bolivia, the other one being la Paz. Bolivia is the only Hispanic country with two capitals. Sucre is the official capital, but la Paz is the seat of government.

The quetzal is named for Guatemala's national bird.

The quetzal is the name of a pigeon and sports iridescent green plumage and three-foot green tail feathers. Living deep in the tropical jungle of Central America, it is rarely seen in captivity.

The Honduran lempira is named for an Indian chief (1497-1537) who fought against the Spanish.

The Paraguayan guaraní is named for a tribe of Indians living in parts of Brazil and Argentina. These Indians are so numerous in Paraguay that it is a bilingual country, the only one in South America -- both Spanish and Guaraní are offical languages, guaraní has given many words to Spanish. Some have even filtered into English: tapioca, maracas, jaguar, jacaranda, tapir, toucan, curare.

The Panamanian balboa honors Basco Nuñez de Balboa, the intrepid Extremaduran who crossed the Isthmus of Panamá in 1513 to be the first Conquistador to behold the Pacific Ocean. Later he transported materials across the Isthmus and built the first Spanish ship constructed in the Americas.

It is not nearly so common in Spanish-speaking countries as in the U.S. for a teenager to have a car. Until very recently few Spaniards, no matter what age, could afford a car. Now, with increasing national wealth, more and more are buying the tiny SEAT 600, the same as the Fiat, but produced in Spain rather than in Italy. Since gasoline costs somewhere around a $1.50 a gallon in Europe and because in most European countries the price of your license varies according to the horsepower of your car, people are obliged to choose small cars. Spain also produces other models of the SEAT -- the 800, the 1400, the 1500, and the 1600 -- as well as a Renault, a Gordini, and Dodge Dart. To protect the national economy Spain puts a 100% import duty on foreign cars. For that reason few cars other than those mentioned above are seen in Spain unless they belong to foreigners (who don't have to pay the duty) and the extremely wealthy.

The most common way of getting a driver's license (carnet in Spain, licencia in Mexico) is to go to a driver's school. After you complete the course satisfactorily, the school takes care of all the formalities.

In Mexico several plants assemble U.S. automobiles (Ford, Chevrolet). An enormous Volkswagen factory is located near Puebla.

FRANCE AND THE FRENCH LANGUAGE

"Vive la France!" says the enthusiastic Frenchman, "Long live France!" The French are proud of their country and language. And well they may be, for the French language is one of the most expressive and exact of all languages. It is spoken by some 75 million people of the world, and has given us more than 30 per cent of our stock of words. In addition, French customs, ideas, and patterns or social behavior have become an important part of American culture. Indeed, people in many countries of the world consider it a mark of distinction to be able to speak French. This language is traditionally one of the important languages of international diplomacy that it is used in conducting conferences. It is one of the official languages at the United Nations.

On the map of France the country occupies a general position in Europe. Because of its location, anyone going from England to Switzerland will probably cross France; and going from Spain to Germany, Holland, or England one is also likely to pass through France. This geographic location has been important in the development of French civilization. Paris, the capital, serves as the hub, or center, of France. But it is not for the French people alone that Paris is the center of culture, learning, and art. People go there from all over the world to see its magnificent buildings, museums, art galleries, theatres, shops, parks, and boulevards. Many also go there to study art, architecture, music, science, literature, and, of course, the French language.

France's history is full of the names of men and women who have made important achievements, not only for the benefit of their own country, but for the world. In modern times such names as Cuvier, Ampere, Lavoisier, Lumiere, Pasteur, Braille, and Curie stand in the front rank in science. Among famous French artists and sculptors have been Houdon, Rodin, Millet, Corot, Manet, Cezanne, Matisse, and Braque. In music well-known names include Gounod, Bizet, Massenet, Saint-Saens, Ravel, and Debussy. And in literature France has been the home of such noted writers as Moliere, Racine, Corneille, Voltaire, Rousseau, La Fontaine, Victor Hugo, Dumas, Balzac, Naupessant, Zola, Deudet, and Anatole France. In our own country, many Frenchmen have been awarded Nobel prizes in literature and science.

The French played an important part in the history of the New World. In 1534 Jacques Cartier, from the province of Brittany in France, crossed the Atlantic in search of a northwest passage to Cathay. He came up the St. Lawrence River to the Indian village of Hochelga (later called Montreal). There he placed a large cross ornamented with the shield and lilies of France, thus establishing for his country the honor of Canada's discovery.

In 1603 Samuel de Champlain, a French captain, sailed up the St. Lawrence as far as Lachine Rapids. On July 3, 1608, he laid the foundations for the fortress of Quebec. Colonization began soon afterward but was slow for the next fifty years or so.

In June, 1759, the British fleet and army, under the command of General James Wolfe, beseiged Quebec. General Wolfe and his troops scaled the cliff on the night of September 12, 1759, and fought the French on the Plains of Abraham. The English won the battle and took possession of Canada.

French Canada, however, retained its individuality. In 1774 England passed a law guaranteeing French Canadians their religion, language and laws. Today French is one of the two official languages of Canada. Speeches in Ottawa, the capital, are recorded in both English and French.

The habitant, or French farmer in Canada, speaks an older form of French than is found in France today. Although this form has undergone changes as a result of such influences as daily contact with Indians and with English-speaking people, French Canadians nevertheless consider French their native language and use it in their personal, religious, and public life.

The United States has nearly 4000,000 people of French parentage or French origin. There are also a large number of persons of French-Canadian descent who have settled in the State of Massachusetts. In the early 1900's many French-Canadians crossed the border to work in the New England cotton mills and factories. They married Americans, and many of these New England families thus have French names and speak the French language.

French Huguenots were influential in the history of the United States. Priscilla, who married John Alden, was the daughter of the French family, Molines, listed as Mullins in the records of passengers who came over on the Mayflower. Paul Revere's parents spelled their name Rivoire. The family of Phillip de la Mayo later Anglicized their name to Delano.

There were French settlements in Pennsylvania, Delaware, South Carolina, and Virginia. Staten Island, New York, was often referred to as "Huguenot Island" because of the French Protestants who lived there. Peter Stuyvesant had a Huguenot wife. The French element in New England was a powerful force in social manners and customs. Drawn from all classes and all occupations, they mingled well and helped add to the prosperity of the new country with their skill as artisans, farmers, merchants, and mechanics. They enriched and strengthened the community.

The French were also influential in other parts of the United States. They were leaders in the early exploration and development of Louisiana, which was purchased from the Emperor Napoleon in 1803 and named after the French King Louis XIV. Some form of French is spoken by a great number of people in Louisiana today. There are three French dialects found in the state. Creole is a dialect developed by the descendants of the Negro slaves who were once owned by French masters. Acadian is the form of the language brought from Nova Scotia by way of Canada. The third dialect is a form of French that closely resembles the language of France itself. Today the dialects are disappearing and only in small communities do a few people cling to the language of their childhood.

Another region in which the French influence is found is around St. Louis, Missouri, where a French settlement was established in 1764. Most of these people were Canadian French. They were a friendly and trusting group of settlers who were too easily persuaded to sell their lands to newcomers after the Louisiana Purchase. Today there are very few of the Creoles or Acadians to be found in the towns of this region of Missouri. Some do, however, live in the hills west of the Mississippi River. In this relatively isolated region they have preserved much of their old language, folk tales, and music.

Our own language has been enriched by the thousands of words that we have borrowed from other languages. French has given us many words in the realm of art, literature, furniture, dress, textiles, food, clothing, and military science. Although many of the following words may be familiar to you, look them up in an unabridged dictionary and find the original French words they were borrowed from and the original meaning for each one. Perhaps you can discover the reason for the present-day meaning of some of these words:

aide-de camp
a la carte
biscuit
chiffonier
chute
coiffure
Enfant terrible
fricasse
homage
Pullet
rendezvous
resumé

You have just read that the roots of many English words are to be found in French words. With a few changes in spelling they have become part of our everyday vocabulary. In addition to these, there are many expressions that have been borrowed without any changes at all. They are used by well-read people and are an accepted part of our language. They add interest and color to our Germanic tongue.

Look up the meanings of the following French words and phrases in a dictionary. Try to use as many as you can in good English sentences:

a la mode
a la mort
blasé
bon voyage
cause celebre
coop de grace
coup de'etat
cul de sac
de rigeur
fait accompli
faux pas
hors d'oeuvres
laissez-faire
mal de mer
noblesse oblige
nouveau riche
object d'art
tout de suite
par excellence
raison d'etre
sa voir-faire
tete-a-tete
tour de force
vis-a-vis

Many French words that we commonly use no longer seem foreign, for instance:

adieu
avalanche
avenue
ballet
beau
belle
buffet
bureau
cabaret
chassis
chic
coupon
cuisine
detour
elite
entree
envoy
facade
lingerie
naive
parole
rouge
serge
rogue

THE FRENCH IN ARKANSAS

One hundred thirty-one years passed after De Soto had come to the area before other nations came. In 1673, seven Frenchmen from Canada floated down the Mississippi led be Pere Marquette, a priest, and Joliet, a fur trader. Their mission was to find out where the Mississippi emptied into the sea. They stopped at an Indian village near Helena, Arkansas, and visited a Quapaw village near the mouth of the Arkansas River.

In 1682 La Salle built a small fort near Memphis and raised the French cross and flag and claimed the territory for France, naming it "Louisiana", in honor of King Louis XIV.

The first white settlement in Arkansas was at Arkansas Post. It was founded in June, 1686, by Henri de Tonti, an Italian in the service of the

French. (In Italian his name was Enrico dá Tonti.) Arkansas Post was 133 yers old in 1821. It was populated largely by French-speaking people. Woodruff, the founder and first editor of the Arkansas Gazette, printed announcements of candidates who were running for office in both English and French. There were thirty dwelling houses built in the French style. There were stores, a mill, and a hotel. The principal business was the buying of pelts and cotton. French hunters and trappers lived in almost every stream in Eastern Arkansas and bartered their wares at Atkansas Post or New Madrid in Missouri.

At this time France became involved in a war in Europe and for ten years paid little attention to the Mississippi Valley. In 1699 several settlements were established south of Arkansas Post, among them, Natchez and New Orleans.

In 1717 John Law, a Scot, secured a large land grant on the north bank of Arkansas River near Arkansas Post and planned to bring in Germans to settle his new colony.

In 1719 Bernard de la Harpe came up the Red River in southwestern Arkansas. In 1721-1722 La Harpe explored the Arkansas River to fifty miles above Little Rock.

Until 1762 French laws were in force in Arkansas.

Pere Marquette brought Catholicism to Arkansas. Henri de Tonti gave a large grant of land at Arkansas Post to the Jesuits but nothing was done with it. In 1727 a priest came to Arkansas Post but he stayed only two years. Arkansas was the most sparsely settled part of the Louisiana Territory.

In 1762 France ceded New Orleans and all of Louisiana west of the Mississippi River to her ally Spain. Spain didn't really want all this territory but she hoped to use it as a shield to protect Texas and Mexico from any English settlers.

In the Peace of Paris in 1763, England acquired Canada and formerly French territory east of the Mississippi River. The French traded in deer skins and other articles but few settlers ever came to Arkansas to live.

Some French place names in Arkansas are Bayou de Roche, Terre Rouge Creek, and Terre Noir Creek.

The French were first attracted to the Arkansas territory by the Quapaw Indians, the dominant tribe of the South Mississippi Valley. The Quapaws had a village near where Arkansas Post was established. The French and the Indians intermarried.

Three of the "old" First Families of Arkansas Post were the Vaugines, the Varsiers and the Francis D'Armands.

ITALY AND THE ITALIAN LANGUAGE

"L'Italia, culla de civiltá" -- Italy, the cradle of civilization, say the Italians. All the world agrees.

Italy, although somewhat smaller than New Mexico, has known two periods of extraordinary greatness and has had an influence far out of proportion to its size. The first period occurred some 2,000 years ago when Rome was the hub of the known world, when men everywhere looked to her as the leader in the arts, politics, culture, and language. The second period of greatness, lasting from about 1400 to about 1600 A.D., is known as the Renaissance. This name, meaning "rebirth" is an apt one, for during this span of two centuries the Western World underwent a vast transformation in ideas and outlook. It was this transformation which had its origins in Italy and eventually spread to many countries, that marks the shift from medieval to modern times.

During the Renaissance such Italian cities as Naples, Genoa, Pisa, Padua, Bologna, Milan, Venice, and Florence flourished, producing men of remarkable achievement in every field. These cities were the homes of such figures as the writers Dante, Petrarch, Boccaccio, D'Annunzio, and Pirandello; the explorers Columbus, Vespucci, Marco Polo, and the Cabot Brothers; the scientists, Galileo, Forricelli, Galvani, Volta, and Marconi; the musicians Verdi, Rossini, and Puccini; and the artists Leonardo da Vinci, Titian, Raphael, Michelangelo, and Cellini. A world without the contributions of great Italians would be a far poorer world.

The struggle for Unification -- until 1861 Italy was a jigsaw puzzle of independent states, each going its own way. In that year, however, the efforts of Italian patriots finally succeeded in uniting the peninsula into a single nation. But the long years of disunity were not easily overcome, and Italy has had a difficult struggle to become a modern, unified country. Since her defeat in World War II, she has made much progress in this direction and today is one of Europe's proudest democracies. War damage, which was heavy, has been almost entirely repaired, and both industrial and agricultural production are expanding steadily under her democratic government.

Development of the Italian language -- Latin began to change into modern Italian when the Roman Empire was at its peak. Gradually the Classical Latin (such as was used by Caesar) gave way to Low Latin -- a mixture of classical Latin and the languages of the tribes conquered by the Roman soldiers. It was this mixture that over the centuries became the language of Italy today, a language that has made many contributions to English.

The Italian language, as we know it, is one of the Romance languages, all of which are derived from Latin. Indeed, the similarity between Italian and English is so great today that a person who knows one language can read much of the other. The popular Roman speech differed from one province to another. Both the grammar and the pronunciation of this so-called "vulgar" Latin were affected by the speech of the natives, and the result is the modern Italian language.

Pronunciation and Stress -- all Italian words stress one syllable more forcibly than the others. When words are stressed on the last vowel, there is an accent mark over that vowel, for example, così. The majority of Italian words, however, are stressed on the next-to-last vowel.

Musical Terms -- one of the largest sources of Italian words adopted by the English language is that of music. If you examine a piece of music, you will notice that the directions to the musician are given in Italian. For example, if the selection is to be played loudly, it is marked forte; if it is to be played softly, the score is marked piano. All over the world musicians respond to these musical signs in Italian, for they have been adopted by all languages. It is only fitting that the musical signs and terms be accepted universally in the Italian language because of the many Italian contributions to music. Before the 17th century, music was printed with just notes; there was no guidance as to speed and force.

THE ITALIANS IN AMERICA

The Italians are relative newcomers to the United States. Their immigration took place largely after 1880. Yet, although they are among the newer immigrants to America, certain Italians are identified with American History from its earliest days.

The Italians were the great seafarers of the Middle Ages. During that period the ships of Venice and Genoa carried the bulk of Europe's trade. When in the 15th and 16th centuries the Spanish and Portuguese, and later the Dutch, French, and English began to search for a direct route to China and India, they naturally called on the skills of the Italian navigators. It was an Italian, Christopher Columbus of the city of Genoa, who set sail in 1492 under the flag of Spain on the voyage which discovered the New World.

We owe our name "America" to the Italian explorer Amerigo Vespucci. He was born in Florence and became the chief admiral of the king of Spain. In 1499 he sailed down the coast of what is now Venezuela. Vespucci was among the first to recognize that Columbus had not reached the Far East but had instead found a new continent. Because of the popularity of an account he published of his travels, Vespucci's name came to be associated with the newly discovered territories. An early mapmaker used his name "Amerigo" to designate the southernmost of the two new continents. Later his name also came to be applied to the northern continent as well.

Another Italian explorer was Giovanni da Verrazano, who served the French king, Francis I. In 1524, Verrazano explored the coast line of North America from the Carolinas to Cape Breton. On this voyage he discovered the Hudson River, which was to be the site of our greatest city. New York has named the magnificent new bridge across the entrance to its harbor the Verrazano-Narrows Bridge in his honor.

Other Italians, especially those belonging to the missionary orders of the Roman Catholic Church, were among the first to explore the interior of the American continent. One was the Franciscan friar, Marcos de Niza. His name indicates that he was born in the city of Nice. Coming to the New World in 1531, Father Marcos worked among the Indians in Perú and Mexico. He was fascinated by their stories of seven wondrous cities, supposed to exist somewhere to the north. In 1539 he trekked northward, into the area of the present state of Arizona. His report of this journey stimulated the interest of the Spanish General Francisco Coronado, and thus Father Marcos served as the principal guide on the conquistador's famous exploration of the American Southwest.

Euseblo Chino, a Jesuit priest, was another early Italian missionary. Between 1687 and his death in 1711, he established many missions in Sonora in northern Mexico, and in Arizona. Several of these have become the sites of modern towns and cities. He also explored and mapped the Colorado River, and was among the first to reach the Pacific coast of California. Father Euseblo established schools for the indians at his missions, and was in a way the forerunner of the cowboy, for it was he who first introduced cattle-raising on the plains of the southwest.

The United States underwent a remarkable change during the last years of the 19th century and first decades of the 20th. During this period the sources of power, such as petroleum and natural gas, were developed. The invention of the dynamo in 1866 made the use of electricity practical. The development of the internal combustion engine in the 1880's promised to revolutionize transportation. These innovations opened up whole new industries, and new commercial ventures began to transform the economy. As late as 1890 the United States was primarily an agricultural country, with 42% of its labor force engaged in farming. Increasingly, however, at the close of the century, the focus of the American economy began to shift to industry. New factories and mills springing up in every city required a never-ending supply of manpower. The Italians, along with other new immigrant groups, provided the labor to run this machinery.

Most of the Italians who came to the United States were from the southern parts of the peninsula -- Calabria and Naples. Others were from the island of Sicily. These were the agricultural areas of Italy, and the poorest districts. The south of Italy has always been poorer than the north, whose industry expanded rapidly in the last years of the 19th century. Few northerners immigrated to America; they were needed at home to staff the Italian factories. The south was different. Centuries of continuous farming had exhausted the soil, and the majority of the peasants lived in a state of never-ending poverty. These Italians were to welcome the promise offered by the New World.

Up to this point the government of Italy had frowned on the emigration of their citizens. The rulers of the peninsula felt that emigration would rob them of the talents of the best of their subjects. They did every thing in their power to discourage it. Now, however, they reversed themselves. During the last quarter of the 19th century the population of the peninsula grew tremendously. Between 1871 and 1905 it increased by 25%. The Italian government came to see emigration as a way of a kind of "safety valve", a means of reducing the number of hungry mouths and thus nipping political unrest in the bud.

Coming to the United States usually involved a complete change in the immigrant's way of life. Newcomers had once been able to find cheap or even free land to farm in our western territories. By the close of the 19th century, when the Italians began to come in significant numbers, the frontier was gone and the free land virtually all taken up.

Some few Italians were able to find agricultural work in their new homeland. They established truck farms in New England, the Great Lakes region, and Florida, and supplied the cities of these areas with fresh fruits and vegetables. Others, skilled in the cultivation of grapes, founded vineyards in California. Some Sicilians were able to find a place for themselves in the fishing industries on the Gulf and Pacific coasts. In San Francisco the Italians came to dominate the wharfs and boats.

Only a small fraction of the newcomers were able to continue their traditional occupations. The majority had to find such work as they could. Most could not speak the language of their new home. Many had only a hazy idea of what life was like in America. The immigrants were most often brought over by a labor contractor. Frequently the contractors were Italians, called padrones, who had lived for a few years in the New World and discovered the manpower needs of American industry. They would return to their native villages and enlist others to come over. By advancing passage money, the contractors could bring in whole shiploads of potential laborers.

Many of these early immigrants intended to stay in America only for a short time. They planned to work hard, save their money and then return to their villages, and purchase land with their earnings. Through the first decade of the 20th century, thousands of immigrants would leave America each year to return to Italy. In 1968, for example, 60,000 sailed back home. This was about half the number of Italians who entered the United States that year.

A bit later, the padrones' recruits began to think of America as a new and permanent home. The men who had left his family behind saved his earnings for their passage to the New World. The immigrants made homes for themselves in the industrial cities of the United States. They came to New York, Boston, and to other cities where factories offered work. The Italians became one of the most urban of American groups. The census of 1940 found that 88% of Italian-Americans were city dwellers. Geographically, this has concentrated the Italians in the heavily urbanized states of the Northeastern seaboard. They became significant minorities in Connecticut, Massachusetts, New Jersey, New York, Pennsylvania, and Rhode Island. Smaller groups are found in California, Colorado, Delaware, Illinois, Nevada, and Ohio.

In the early days of mass immigration, life in America was often disorganized. This was especially true when the men came over without their families, intending either to return to Italy, or to send later for their wives and children. In the old country the individual's life had been regulated by the strong bonds of his family and his ancestral village. In the United States these bonds were shattered.

Some immigrants did not even find permanent homes in their new country. They were forced to wander about from town to town in search of work. They would hire out for a time on the railroads, working with the gangs that maintained the tracks. When that gave out, they might join other crews mixing cement and laying down the highways which were then linking the towns of America. They would help to construct the new tall buildings which were filling out the skylines of the cities. Such migrants had little opportunity to put down roots, forced as they were to pick up and move on every few months.

Even those who had permanent work found life in the New World far different from that which they had known in Italy. They had come from a poor country and had known poverty, but life there also had its good side. Although the Italian peasant was poor, he usually owned his own home. If he drew a meager living from the soil, at least he was doing work which he knew and often loved from long experience. Above all else, Italy was the land of his fathers; he and his native land knew each other well.

Transplanted to a new and strange country, the immigrant found himself shut up in the tenements of "Little Italy". Unlike his ancesters, he no longer worked on the land. He now labored long hours at the machines in the factories or he bent his back over a pick and shovel. In Italy he had heard stories of the fortunes waiting to be made in America. In the New World, however, he discovered that a man could suddenly find himself without any work at all. The early Italian immigrants glimpsed a way of life around him which he only dimly understood.

America was confusing to the immigrant. He seemed a strange creature in the eyes of his adopted countrymen. All Americans are, of course, the descendants of immigrants, but people have a convenient memory of the past. The older groups had forgotten, by the time of the Italian immigration, that their ancestors had once been newcomers. They saw themselves as the true Americans; these others were "foreigners". Until the great wave of immigration at the end of the 19th century, the United States had been populated by peoples of northern and western Europe who shared similar customs.

The Italians and the other newcomers of the turn of the century were "different". Like all Mediterraneans, the Italians were and are marvelously expressive people. They take no pride in disguising their feelings or hiding their emotions. They love their melodic language -- the tongue of Dante and Petrarch -- and they speak it loud and clear, at a pace which at times approached the speed of light. No Italian feels able to communicate with vocal cords alone. He needs his arms and hands, his whole body, to fully express himself.

All too often the older groups failed to appreciate the qualities of the newcomers. Looking at conditions in the Italian sections, they confused cause and effect, and concluded that the immigrants must be inferior. They judged that the Italians were condemned to heavy and unskilled labor because they were fit for no other. Stories went about of the violence and lawlessness of the Italians. In the popular conception, "Little Italy" was a den of vice. An outsider entered only at the risk of his life. Actually statistics show that even in the earliest days of their migration, the Italian crime rate was not significantly different from national average, in spite of the very great difficulties which the immigrants faced in their new home.

Forced to live in the most run-down sections of the city, and faced by the hostility of older Americans, many immigrants lost heart and chose to return to Italy. Many others retained, in spite of all, their faith in America. Pascal d'Angelo was one of these. He came to the New World with his father in the early years of this century. They moved up and down the east coast and lived in a dozen and more towns and cities. Finally, one day, Pascal's father announced that he was beaten. He was calling it quits and going back to his native land. He asked his son to return with him.

"I shook my head," Pascal remembered years afterwards. "Something had grown in me during my stay in America. Something was keeping me in this wonderful, perilous land where we had suffered so much and where I had so much more to suffer. Should I quit this great America without a chance to really know it? Again I shook my head. There was a lingering suspicion that somewhere I would strike the light. I could not remain in the darkness perpetually." Pascal d'Angelo's faith was not misplaced. He was to lay down his pick and shovel one day, to take up pen and paper, and become a celebrated Italian-American poet and writer.

The immigrants came to establish their own welfare agencies and fraternal organizations. The largest of these was the Ordine Figil d'Italy, the Order of the Sons of Italy. This organization, founded in 1904, had at its height over 300,000 members. It was founded as a self-help society and created summer camps for children and nursing homes for the aged members of the community. In the early days, the Order conducted Americanization classes for the newest arrivals from Italy. More recently, it has established Italian language schools for the members of the second generation.

The Italians also established their own newspapers and journals. The pioneering paper was L'Eco d'Italy, founded back in 1849. By the 1930's the Italian press held second place in circulation among the foreign language newspapers in New York City. The most important of the daily papers of that era was Il Frorresso Italo-Americano.

The Bank of America, the largest bank in the United States, was founded by the son of Italian immigrants.

THE ITALIANS IN ARKANSAS

The first permanent white settlement in Arkansas was 133 years old in 1821. It was established in June 1686 by a French group of explorers, but the leader was an Italian in the service of the French, Henri (Enrico) di Tonti.

Di Tonti gave land to the Jesuits, a Catholic religious order, but nothing was done with the land and few settlers came. Arkansas was the most sparsely settled area west of the Mississippi.

Two hundred years later Italians were brought to Chicot County in the southwestern part of Arkansas. Many of them were not happy there and, led by the Reverend Pietro Bandini, they left to establish farms and vineyards in the hills of northwest Arkansas. To the town they founded they gave the name Tontitown, in honor of that first Italian so many years before, Enrico (Henri) di Tonti.

GERMANY AND THE GERMAN LANGUAGE

"Viel Glück," says the German to his friend starting out on a new venture, "Good luck," we say in English.

English is Germanic both in vocabulary and in structure. The roots of the similarity go back well over 1500 years to the time when invading tribes from Germany took their language to ancient Britain. When you studied the early history of English you learned that among these early settlers from Germany were the Angles and the Saxons, who spoke a Germanic language. Their speech forms a large part of the foundation of the modern English language.

It is apparent, therefore, that the term Germanic does not mean German alone; rather, it means derived from German. Today, Germanic languages are found in Sweden, Norway, Denmark, Holland, and part of Belgium. Furthermore, the modern German language itself is spoken not only in Germany, but also by the people of Austria, Switzerland, Luxembourg, Liechtenstein, and by many people in the neighboring central European countries of Czechoslovakia, Hungary, Rumania, Yugoslavia, Poland, and the Baltic countries. Altogether, the Germanic languages are spoken by more than 300 million people.

Germany in Early Times -- To understand the beginnings of this vast body of modern language, it is necessary to go back to the earliest of the Germans, the scattered tribes that occupied the country at the beginning of its history. We know of them through the writings of such men as Julius Caesar, the noted Roman general, and Tacitus, the Roman historian. These writers vividly described the German's hardiness and bravery. In the fourth century A.D., legions of Roman soldiers were almost wiped out by the Germanic tribes who fought them in the forests of their country. Until Charlemagne and his empire, however, Germany was nothing but a loose alliance, or union, of many Germanic states. The Angles, the Saxons, and the Jutes, who played such a prominent part in the early history of England, were among these Germanic groups. Their languages and their traditions, although they had differences, were similar enough to serve as common bonds for a union. But it was not until 1871, under King Wilhelm I of Prussia and his chancellor, Bismarck, that Germany formally became a unified nation.

Germany Today -- Before World War II the German Reich, as the nation was called, covered an area of 180,000 square miles, or roughly two-thirds of the area of Texas. Today, as a result of territorial losses after the war, its area is 143,200 square miles, or somewhat smaller than Montana. The country, however, is no longer united, but is split into two parts. The division occurred after Germany's defeat in World War II. In 1946 the Allies divided the country into four zones of occupation administered by France, Britain, the United States, and the Soviet Union. It was planned that the country would eventually be reunited. The Russians, however, who had suffered greatly from the German invasion during the war, would not allow the country to regain its former unity and strength. For this reason, East Germany -- the Soviet-controlled zone -- has remained politically separate from West Germany, which was merged into a single independent by France, Britain, and the United States in 1949. The capital city, Berlin, -- like Germany itself -- was also divided into four occupation zones. The Soviet zone is known as East Berlin. The other three are called West Berlin.

German Contributions -- To become acquainted with the German language and with some of the famous people who have used it, is to learn about many of mankind's most important achievements in science and the arts. Noted German writers include Goethe, the author of the drama Faust; Schiller, the author of the play William Tell; and the brothers Grimm, who wrote the beloved Grimms's Fairy Tales. The composers Johann S. Bach, Handel, Haydn, Mozart, Beethoven, Wagner, and Brahms were all Germans. In science, our knowledge has been enriched by the work of Roentgen, whose studies led to the invention of the X-ray machine; Diesel, who invented a motor that could run on cheap crude oil; and Einstein, one of the great mathematicians of all time, who advanced the theory of relativity.

America's Inheritance -- In the United States today there are millions of descendants of Germans who came to this country to escape political or religious oppression and economic troubles in Germany. They have made great contributions to our national culture. The cities of Baltimore, Cincinnati, Cleveland, Indianapolis, Milwaukee, New York City, and Philadelphia have had large percentages of German-speaking population. The unique "Pennsylvania Dutch" area of eastern Pennsylvania is really misnamed, for it is actually as German in its background as any "Germantown" section of the above-named cities. The particular form, or dialect, of the German language originally spoken by the Pennsylvania Dutch was known as High German. Many countries have such a distinction or variation of their native language. The speech, used by the Anglo-Saxon invaders of England was the Low German dialect of the mainland. These two large divisions of the German language had smaller divisions for the different parts of the country. Even the languages of Austria, Bavaria, and Switzerland are considered variations of dialects of High German.

Borrowings from the German Language -- Although English got its start from the Germanic languages several hundred years ago, it still borrows from them. In more recent years German has given the English language many new words. Look up the words listed below in a dictionary and find the meaning and history of each word. Use each one in a meaningful sentence:

blitzkrieg
Dachshund
delicatessen
flak
frankfurter
kindergarten
liederkranz
sauerkraut
strudel
verboten
wanderlust
swieback

The following German words are often used to express ideas in English sentences. These ideas seem to have special shades of meaning that are best expressed by the German word -- and not in its English translation. Look up the meaning of each word and use it in a sentence.

auf Wiedersehen
ersatz
gemütlich
Gesundheit
Panzer
Putsch
Reich
wunderbar
Wunderkind

Common Elements in German and English -- The German and English languages, as we have observed, have much in common. It is easy to see why a knowledge of the German language is valuable to all who are interested in literary, artistic, and scientific work. The samples of German that follow show that many German words can be readily understood by an English-speaking person. This is because the Germanic parent language gave English its basic vocabulary. The most commonly used English words are Germanic, such as:

the	die	eat	essen
this	dies	drink	trinken
that	das	sleep	schlafen
father	Vater	live	leben
mother	Mutter	hand	hand
foot	Fuss (Fuß)	eye	Auge
ear	Ohr	hair	Haar

Look at the German word for foot -- Fuß. In the German language the double s (ss) becomes ß (Ezzett) if it falls at the end of a word or if it occurs in an unstressed syllable of a word.

Some knowledge of German is highly important to the student of English because, in spite of the many Latin derivatives, English is basically more closely related to German than to any other modern language. German and English have a great many words so similar that we readily see that they are cognates, -- that is, related. The word cognate comes from the Latin co, meaning "with" and gnatus, meaning "born"; that is, born from the same parent language. The following pairs of words are cognates:

Wort	word	hungrig	hungry
Haus	house	Vater	father
kam	came	Bruder	brother
Dank	thanks	fuss	foot
schlafen	sleep	zwei	two

There are certain regular sound shiftings whereby an English word with "p" has "f" or "pf" in German, for example: help .... helfen. The English "d" is "t" in German, for example: drink .... trinken; dance.... tanz. "T" in English is "z" or "ts" in German, for example: ten .... zehn; cat .... katze. The English "v" is "b" in German, for example: live .... leben; over .... uber.

There are exceptions to these rules, however, so we must not expect these changes to appear regularly in all German and English cognates; but these changes are helpful in finding the English and German words that are cognates. You will see at a glance how easy it is to get the meaning of the following paragraph. You may stumble on some of the words, but the meaning should be quite clear; if not, the word list at the end will help you with the italicized words. The other words will be easy because they are like English in spelling or pronunciation.

A STORY IN GERMAN

Mein Name ist Fritz Baumgartner. Meine Famille kam aus Deutschland. Mein Vater ist in Hamburg geboren. Meine Mutter ist in Berlin geboren, *aber* ich bin in America, in Chicago, geboren. Mein Vater und meine Mutter *sprechen* Deutsch; *aber* sie *sprechen* auch English. Ich kann auch Deutsch *sprechen* ; ich lerner Deutsch in der Schule. Ich habe eine Bruder, Heinrich, und eine Schwester, Anne. Mein Bruder ist Student an der Universität Chicago. Er studiert Medizin. Er will Dokter *werden*. Ich bin in Gymnasium. Ich will *nicht* auf die Universität gehen. Mein Vater sagt: Fritz ist zu jung, er ist *nicht* alt *genung, un zu wissen,* was er will. *Ich weies* wohl, was ich will, ich will nächesten Winter nach Florida gehen. Im Winter ist das Wetter kalt im Norden, aber im Süden ist es warm. Meine Famille ist jetzt in Florida, und *dort* ist es warm *wie* in Sommer.

Des Gras ist grün, die Blumen blüken, und das Wasser ist warm so dass man in Ozean boden kann. Man liegt in Sand, und die Sonne scheint heiss. Ich muss einen *Brief* en meine Mutter *schreiben*. Ich hoffe, dass meine Mutter *mir* das *Geld* sendet, so dass ich zum New Jahrstag *nach* Florida *reisen* kann.

aber	but	*wie*	as, like
sprechen	speak	*Brief*	letter
werden	become	*schreiben*	write
nicht	not	*mir*	to me
genung	enough	*Geld*	money
um zu	in order to	*nach*	to
wissen	to know	*reisch*	travel, go
ich weiss	I know		
dort	there		

Peculiarities of German-- You notice many things about the German language that you do not understand. For instance, all nouns begin with capital letters. Sometimes a word is preceded by mein, sometimes by meine. Sometimes we find im, then again in, Some verbs stand at the end of the sentence, like werden, geboren, gehen, schreiben, sendet, and reisen kann. All of these are characteristic of the language and, once learned, they are easy enough. But these peculiarities make German hard for us to learn because English, which once had some of the peculiarities, no longer has them. We do not end our English sentences with one or more verbs like the last one in our German example: "So that I for New Year's Day to Florida travel can." These different ways of saying something seem peculiar to us only. The German writer takes considerable pride in a well-constructed sentence.

The following paragraphs tell about the four seasons and the months of the year. Some of the long German words may be difficult to pronounce, but you should have no trouble in understanding their meaning. The word list at the end will help you. Read for the thought, not separate words.

Der Sommer ist die warme Jahreszeit. Die Monate Juni, Juli, und August sind Sommermonate. Der Sommer beginnt an einundzwanzigsten Juni und endet am einundzwanzigsten September.

Dann Kommt der Herbet. Die Herbsmonate sind September, Oktober, November. Der Herbet ist eine schöne Jahreszeit. In Herbet werden die grunen Blatter der Baume, gelb, rot, und braun. Spater fallen die Blatter ab, und dann verbrenut man sie. Die Blätter verbrennen gut.

Die Wintermonato sind Dezember, Januar, und Februar. Der Winter ist die kalte Jahreszeit. Der Winter beginnt am einundzwanzigsten Dezember, Am fünfundzwanzigsten Dezember haben wir Weihnachten. Das ist der schöne Feiertag zum Anderken an die Geburt des Christkindes. An fünfurdzwanzigsten Dezember sagt man zu seinen Freundem Fröhilche Welhnachten, und dann singt man: O Tannenbaum, O Tannenbaum, wie grün sind deine Blätter. Man singt auch Stille Nacht, helligo Nacht und andere Deutsche Lieder.

Am ersten Januar haben wir Neujar, und dann grüsstman seine Freunde mit den Worten, "Gluckliches Neujahr!"

Am einundswanzigsten Mërz beginnt der Frühling. Die Frühllngsmonate sind März, April, und Mai. Jetzt wissen wir die Namen Der zwölf Monate des Jahres. Welches sind die Namer Der zwölf Monate?

die Jahreszeit	the season
die Monate	the months
und	and
sind	are
am	on the
dann	then
schöne	beautiful
im	in the
Blätter der Bäume	the leaves of the trees
später	later
verbrenut man sie	People (wem you) burn
haben	have
wir	we
sie	they, them
Weinnachten	Christmas
der Feiertag	holiday
zum Ahdenken	in memory of
Geburt	birth
des Christkindes	of the Christ child
sagt	say

man	we, you, people
zu seinen Freunden (your, our, their)	to his friends
Fröhliche Weihnachten	Happy Christmas
Tannenbaum	(Christmas, pine) tree
auch	also
Stille Nacht	Silent Night
heilige	holy
andere	other
Deutsche	German
Lieder	songs
ersten	first
Neujahr	New Year's
grüsst	greets
mit	with
Worten	words
jetzt	now
die Namen	the names
welches	what

DIE FAMILLE -- The Family

In languages that are related or that come from the same parent, we find the names for family relationships very much alike. In the following paragraphs about the family you will be able to see for yourself that the German names of members of the family are very much like the English words. Notice the word heisst in the second paragraph. We have no one word to match it in English, so we have to say "is called". Watch for this same idea when you study other languages.

Eine Famille besteht aus den Eltern, einem Vater und einer Mutter -- und den Kindern -- Söhnen und Töchtern.

Mein Vater hiest Karl Braun, und meine Mutter heisst Anna Braum. Ich have einen Bruder, Karl, und eine Schwester, Gretchen. Der Bruder meines Vaters ist mein Obkel, die Schwester meiner Mutter ist meine Tante Elise. Meine Tante Elise ist Frau Müller, ihr Mann heisst Wilheim Müller. Ihr Sonn heisst Fritz, er ist mein Vetter. Meine Tante hat eine Tochter, Maria; sie ist meine Kusine. Ich have auch einen Grossvater und eine Grossmutter. Die Eltern sind meine Grosseltern. Wir sind eine grosse Famille. Wir haber viele Verwandte, Kinder, und Eltern.

eine Famille	a family
besteht aus	consists of
Eltern	elders (parents)
ihr Mann	her husband
heisst	is called
Verw andte	relatives

Kinder	children
der Sohn (Söhnen)	son (sons)
die Tochter (Töchtern)	daughter (daughters)
Vetter	male cousin

Fragen -- Questions

1. Wer ist der Vater?
2. Wie heisst die Mutter?
3. Wer ist der Bruder?
4. Wer ist die Tante?
5. Wie hüsst die Schwester?
6. Wie heisst der Vetter?
7. Wer ist die Kusine?
8. Hat Karl Grosseltern?
9. Wer ist Anna Braun?
10. Wer ist Gretchen Braun?
11. Wer ist Frau Müller?
12. Wie heisst ihr Mann?
13. Wer ist Fritz Müller?
14. Wie ist die Familie?
15. Wieviele Verwandte hat Karl Braun?

Family Relationships -- You have noticed the similarity between the English and the German words for father, mother, son, sister, brother, and daughter. This is true only for these close family relationships. Philologists tell us that English words for more distant relatives -- aunt, uncle, niece, nephew, and grandparents -- were borrowed from the Norman-French.

Helpful Words and Phrases -- Maybe you can't understand a question when you hear it the first time. Just say the magic word "Bitte!" meaning "Please." This little word, "Bitte" will work wonders for you in any part of Germany.

Guten Morgon!	Hello! Good morning.
Guten Tag	Good afternoon. Good day.
Gute Nacht	Good night.
Guten Abend	Good evening.
Wie geht es Ihnen?	How are you? How do you do?
Sehr gut	Very well.
Danke	Thank you.
Danke schön	Thank you so much.
Wiederholen Sie	Repeat.
Bitte	Please.
Keine Ursache	Not at all. (You're welcome.)
Bis morgen	See you tomorrow.
Bis Samstag	See you Saturday.

Bis Donnerstag	See you Thursday.
Bis heute Abend	Till this evening.
Bis morgen Abend	Till tomorrow evening.
Bis nächste Woche	Till next week.
Bis später	Till later.
Bis gleich	See you in a little while.
Auf Wiedersehen	Good-bye.
Das ist gut	That's good.
Das ist sehr gut	That's very good.
Das ist nicht gut	That's not good.
Verzeihung	Excuse me.
Wie alt sind Sie?	How old are you?
Ich bin _____Jahre alt.	I'm _____ years old.
Wann ist Ihr Geburtstag?	When is your birthday?
Mein Geburtstag ist am _____.	My birthday is the ______.
Wie heissen Sie?	What is your name?
Ich heisse _____.	My name is _______.
Wie heistt er?	What's his name?
Er heisst ______.	His name is ______.
Wie heisst sie?	What's her name?
Sie heisst ______.	Her name is _______.
Herren	Gentlemen.
Damen	Ladies.
Achtung!	Pay attention! Watch out!
Ja	Yes.
Nein	No.
Ja Wohl	Yes, indeed.
Was haben Sie?	What's the matter? What hurts you?
Ich habe Hunger	I'm hungry.
Ich habe Durst	I'm thirsty.
Ich habe Angst	I'm afraid.
Ich habe Zahnschmerzen	I have a toothache.
Ich habe Kopfschmerzen	I have a headache.
Ich bin warme	I'm hot.
Ich bin Kalte	I'm cold.

GERMAN CULTURE I

VISITING GERMAN FRIENDS

When it comes to visiting each other, Germans tend to be more formal than Americans. Casual visits are rare. Therefore, if you are invited to a private German house, you may consider it as a special gesture of friendship. You may well expect that your visit has been carefully prepared for: the house will be spic and span. "Küchen" will have been baked or bought for coffee, and the family will be dressed up for the occasion.

If you are invited for a meal, bring along a little bouquet of flowers for the hostess. Usually an uneven number of five or seven -- according to the size -- is given. When presenting the flowers, do not forget that one is supposed to remove the wrapping before handing them to the hostess. And be careful with red roses -- they can be poison ivy if given to the wrong person at the wrong time, because they are usually offered by a lover to his sweetheart.

At a large party with many guests, flowers are often not brought along but sent before the party or the next day, together with a short note.

A "bread and butter" letter is not necessary in Germany if you have brought or sent flowers. However, after a nice party, the wife of the invited couple may call the hostess and say a few words of thanks.

EATING AND DRINKING MANNERS

One of the things that startles most Americans newly arrived in Germany is the way the Germans eat. Whenever they eat something that requires cutting, they hold the fork in the left hand and the knife in the right, keeping them this way throughout the meal. The knife is also used to push the food onto the fork. If a knife is not needed, the left hand is placed on the table beside the plate, not in the lap.

Most Germans do not cut potatoes with a knife, but use the fork instead. This is a relic from the times when blades were not yet made of stainless steel. Nor is cooked fish cut with a knife, but either with a special fish knife or with a fork.

Seldom will you see a German drink plain water with his meals, but mostly beer or wine.

DRINKING AND TOASTING AT A DINNER PARTY

In Germany nobody drinks at a dinner party before the host has drunk. The host first tests the wine for temperature and then fills (or has filled) the glasses of his guests, his own last. But he is the first to drink, raising his glass to the woman on his right and then toasting the health of the group. Thereafter, people may drink as they see fit. The most accepted toast is "Zum Wohl!" (to your health). The host usually will add some words of greeting and good wishes. "Prost!" comes closest to our "cheers".

As a rule, Germans clink their glasses only when wishing each other luck or when celebrating some special event as a birthday or a wedding. Only glasses with wine or champagne are clinked together, never beer or brandy.

A SNACK DURING THE DAY

The American-style lunch is hardly known in Germany, where people prefer to eat a hot meal at noontime. Americans used to eating sandwiches or a light lunch will find little variety of such snacks here. German sandwiches are usually open-face, with no top, and are supposed to be eaten with a knife and fork. The commonest snack in Germany is the "Wurst!" with mustard and roll. The most popular kinds of Wurst include the "Bratwurst" (plump, white, and spicy), the "Bockwurst" (longer) and the German "Frankfürter" (thinner and usually sold in pairs).

MORE LITTLE COURTESIES

Some German mothers still teach their little daughters to curtsy when greeting adults. If little boys bow to adults on greeting them, this is called "einen Diener machen". (Diener - servant)

Don't be surprised if a German girl does not automatically say "thank you" when you have paid her a compliment. She may say "danke schen" but this is not a standard answer as it would be in the States. The German girl's answer is left more or less up to her imagination. In any case, she likes to get a compliment just as much as the American girl does.

If a German gives something to somebody -- or if he picks something up for another person, holds the door open, etc. -- he usually says "Bitte" or £Bitte sehr" or "Bitte schon".

On receiving something from another person, one will say "Danke schon", "Danke", or "Danke sehr". Upon this, an American would answer "you're welcome". The answer to "Danke" is "Bitte" or "Bitte schon" or "Bitte sehr".

If you step on somebody's foot, what do you say in Germany to express that you are sorry? You may say "Verzeihung" or "Verzeihen Sie, bitte". The victim will answer "Bitte sehr" or a similar Bitte phrase, and -- if it's a man -- even lift his hat.

What do you say if you wish to make your way through a crowd, especially in a bus, streetcar, etc.? The most polite way is tô ask "Gestatten Sie, bitte?" (Would you please permit me?), but you will aslo often hear "Verzeihung, durste ich mal durch?" (Pardon, may I pass through?).

FRAU OR FRAULEIN?

In Germany, adult women are addressed with "Frau", married or not. Nowadays unmarried women are called "Frau" instead of "Fraulein", which is only used for young, unmarried girls. Also, all women artists, actresses, or anyone who is distinguished in any way, and who in America would be addressed with "Miss", would be called "Frau" in German.

Married women are not addressed with their husband's first name, but their own first name is used. Thus, it is not "Frau Hans Muller" but "Frau Helga Muller". The American method is used rarely.

Widowed women keep their married names, while divorced women are free to use their maiden names again.

THE TICKLISH BUSINESS OF "SIE" AND "DU"

All members of a family say "Du" to each other. Children are always addressed with "Du", until mid-adolescence.

Colleagues in the professions and office workers mostly say "Sie" while blue-collar workers and military comrades say "Du" to each other.

In German social life, "Du" and first name usage connote a very close, intimate friendship. Young people, however, are quick at making "Du" friends.

DON'T BE FRUSTRATED BY THE DIALECTS!

Many an American who came to Germany with what he thought a good command of German got the shock of his life once a German started to speak to him. Not understanding a word, he wondered what kind of language he had actually learned at school. Maybe he came to a small town in Bavaria, Swabia, the Palatinate, or Hesse. In those southern and central parts of Germany, local dialects are sometimes especially difficult to understand for foreigners -- even for North Germans, by the way. Plattäoutsch, still spoken in rural areas of Lower Saxony, Westphalia, and Schleswig-Holstein and in the ports, is closer to English but chances are it throws the stranger just as well.

The German spoken in Hannover is generally considered to be the best High German. However, educated people all over the country are able to speak High German (although often with a shade of the local dialect), and practically everybody can understand it. And slowly, the foreigner will learn to understand the dialect, too.

GERMAN CULTURE II

RESTAURANT MANNERS, HOTELS, FOOD

Men enter first. Many Americans wonder whatever happened to "ladies first" when they see that in Germany men precede women in entering a restaurant, a bar, or a hotel. The origin of this exception from the rule has been explained by the escort's duty to protect the woman. Entering first, he can check whether the locality is fit for her to enter. He can also screen her from curious stares and relieve her of the task of approaching a waiter, if there is one, and choosing a table. He or the waiter leads the way to a table, and asks for the woman's approval. Of course, she is free to suggest another table.

Service is slow in many German restaurants these days. Not only do you have to wait a long time for your meal but often it takes considerable time to get hold of the waiter when you want to pay your bill. Therefore, when eating out, bring some patience with you and . . . remember the labor shortage in Germany. This is also the reason why there are so many foreign waiters in German restaurants, especially Italians - Spanish, also.

The custom of automatically serving ice water in restaurants is not known in Germany. Hardly ever will you see a German drink plain water with meals, but mostly beer or wine. A waiter asked to bring a glass of water (he'll bring a small lukewarm one, in most cases) probably thinks secretly that you want to down a pill!

Germans often drink beer with their meals. They like their beer cool, but not ice-cold. Most are horrified at the American habit of putting beer into the refrigerator, because in German beer this kills the foam . . . and the taste, to boot.

In many German "Gasthauser" and less pretentious hotels you will find one special table reserved for the local cronies regularly coming together there, usually toward evening, to have a beer, argue politics and perhaps play a game of skat. This table, usually with its bare wooden top polished from daily use, frequently bears the sign "Stamatisch" (regular table) or a little banner. So when looking for a table, don't be surprised if the management suggests you choose a table other than this one.

It seems that the practice of sharing tables in a restaurant is more common in Germany than in the States. In Southern Germany, especially, it seems to be the most natural thing in the world for strangers to sit together at a table, if there is no free table left. Of course, one must ask permission of the table's tenants before seating oneself: "Gestatten Sie?" or, less formal: "Entschüldigen Sie, ist hier noch frei?" The answer is mostly, "Ja, bitte sehr!" On starting to eat, table sharers often wish each other "Guten Appetit!" to which the answer is "Danko, gleichfalis" (the same to you).

AT A GERMAN HOTEL

The safest way to find a room is to reserve one in advance. However, if you arrive without a room, in many German towns and cities you can make use of the services of a room-referral agency, called "Zimmernachweis", which often is in or near the railway station. It charges a small fee for locating you a room in the price range indicated by you.

If you intend to stay in a moderately priced German hotel, bring your soap and washcloth along. All hotels supply towels, but only the more expensive ones supply soap.

If you wish to have a room with private bath and toilet, this must be specifically ordered but is not always available. Usually, there is at least one bathroom with shower at the disposal of all hotel guests in such a case. However, you should always announce your intention to use the public bath before actually using it, as a fee will be charged for it. Heating, too, costs extra in hotel rooms.

Americans sometimes resent all these extra charges for small extra services in European hotels, but Europeans, as a rule, prefer to know precisely what they're paying for, instead of having all the little extras wrapped up in a single amount.

Most Americans travelling in Europe for the first time are also a bit irked by the necessity to fill out intricate forms when registering in a hotel. Germany is no exception in this respect. However, many German states have dramatically shortened these forms in recent years, and several have abolished them altogether.

Most German hotels still offer a service that may make up for the absence of shoe-shine boys in the streets; if you put your shoes outside your door before you retire, a hotel attendant will clean them in the early morning hours, at no extra charge.

In all German hotels, pensions, etc., you pay when you check out. A service charge will be included in the bill, therefore you are not expected to tip anybody -- except for the boy who carried your bag to your room (a mark is sufficient) and the reception clerk, if he has helped you with some special service.

The "continental breakfast" is another feature that may surprise Americans in German hotels. It consists of "Kaffee" or "Tee" (you make your choice), "Brotchen" (white rolls), "Schuarzbrot" (brown bread), "Mermolade" (jam) and, on request, a soft-boiled egg served in a little egg cup. If this is not enough for you, you may, of course, order something else, for instance: fried eggs or scrambled eggs. Germans often also ask for "Aufschnitt" (assorted cold cuts and cheese) for breakfast. Hotels and pensions will expect you to take at least breakfast in the house, and in some, you are charged an extra fee if you don't.

The Germans -- in spite of changes that have taken place in the last few years -- are still great bread eaters. They eat bread not only for breakfast but also for supper (called Abondbrot -- evening bread). There are some 200 different kinds of pastries. Although the North Germans are said to eat even more bread than the South Germans, there is general agreement that it is in the South of the country -- the wheat-growing regions -- where the art of bread baking really flourishes. The main types of German bread are described below:

Weissbrot and Toastbrot -- similar to the standard bread in the United States, Canada, and Britain -- but not the standard bread of the Germans, which is:

Feinbrot of Nischbrot (Graubrot) -- made from a mixture of wheat and rye flour -- and

Schwarzbrot -- made from whole rye or rye-and-wheat grains that are cracked or rough-ground. Many varieties, from medium-brown to very dark brown.

Pumpernickel -- a very heavy type of bread, very dark and with a very special strong taste.

Naturally, all the varieties of bread, not to mention the rolls, pretzels, cakes and cookies, are much too numerous to list here. There are also large differences from town to town. Therefore, the best advice we can give is to go to the nearest German baker's shop and to try out what they have there -- make your own personal discoveries in the aromatic realm of German bread.

Naturally, Germans do not like their bread dry -- and here is where the sausages come into play. There are more than 1400 different kinds of German sausage -- raw, boiled, and smoked, seasoned in all sorts of ways, shaped in all kinds of forms. Regional and local variety is immense, not only in recipes but also in names, so that here again the best advice is to go to a German shop and make your own discoveries (don't hesitate to ask for a small quantity, such as "ein Viertelpfund" only, this is quite customary). In the following we give a selection of the most important kinds of sausage:

Dettwurst (ground pork sausage) coarse, medium and fine

Leberwurst (liver sausage) pork or veal, coarse and fine

Dlutwurst (blood sausage) meat (pork) and blood

Fleischwurst (meat sausage) beef, pork and veal, to be fried or grilled

Dratwurst (pork sausage) for frying, normal size or very small

Weiner kurstchen (Frankfurters)

GERMAN CULTURE III

THE HAZARDS OF DRIVING IN GERMANY -- BICYCLES

Americans coming to Germany will soon notice that the bicycle population is much greater over here than in the States, and that one sees people from two to ninety-two on a bike. Therefore, American drivers and pedestrians alike must be on their toes and should observe a few simple rules.

Pedestrians must be careful not to take the bicycle path for a sidewalk. In Germany, quite often these special lanes are in better shape than the walks for pedestrians, but don't walk on them -- you might get hit from the rear. Also look before crossing one.

Car drivers must always watch out for bicycles before making a right turn around a corner. Also, when passing cyclists, keep a safe distance and remember that they are not always aware of the traffic rules.

PEOPLE WALK MORE

In Germany, people still walk a lot more than in the States. In fact, "Spazierengehen" (taking a walk, strolling) still is a favorite pastime of many Germans.

"Wandern" means to hike by walking. The term "hitchhiking" is used in German also, but normally one says "per Anhalter fahren" or "reisen" or "trampen" for this kind of travel.

FLOWERS AND PLANTS IN THE WINDOWS

Most German housewives take great pride in the looks of their windows. Watch for it on your next outing. You will see fancifully tucked-up curtains everywhere and flowers and potted plants in the windows of most every house. Contrary to the United States, fly screening is rarely seen here.

The abundance of flowers and plants in the windows delights most visitors to Germany. A recent survey showed that each German family has an average of 12 (twelve) potted plants, thus following Denmark (with 15 plants) in the absolute world record. The gum tree is the most popular plant.

You will see also many public buildings, streets, and parks decorated with flowers in the summertime.

SCHOOL LIFE IS DIFFERENT

The German educational system varies greatly from the American. Not only are the types of schools different, but school life in general, too. For example:

German children usually spend fewer hours at school than American pupils, staying only until noon or 1:00 or 2:00 p.m. A hot lunch is never served, but at recess the pupils can eat a sandwich brought from home. Sometimes a glass of milk is served at school. At home, the pupil must sit down to a sizeable stack of homework. First and second graders must do some homework, too. Until very recently, most German children also went to school on Saturday, but this is changing.

Compared with American schools, there is practically no social life at a German school. As in the States, special holidays are celebrated at school, but dances and other social events are rare. At German universities there are fraternities and clubs of various types; however, these bear little similarity to comparable American institutions.

SHOPPING PECULARITIES

Besides the large, American-style supermarkets and department stores, the small shop still plays a role in Germany, particularly in the smaller towns and villages. To Americans, who are used to buying everything in one or two big places, shopping in these various small stores may appear to be impractical and time consuming. However, it also has its advantages, because usually the shop-keeper is quite an expert in his branch and he can serve each customer more individually than is possible in a big self-service shop.

The small, retail shop (called Tante Enne-Laden -- Aunt Emma Shop -- among tradespeople) is gradually disappearing; however, even today, 14% of the shops are not affiliated with chains, but the same group reaches only a meager 2.3% of the total turnover in the food-stuff retail business.

THE OPEN MARKETS

Regularly on market days (once or twice a week) summer and winter, open markets are still held all over Germany, in small towns, as well as in big cities. On the parking blocks, one can see the heavily laden counters of eggs, salami, and cheese, the tables piled high with fruit and vegetables, the stands selling fish and meat, flowers and household utensils, inexpensive art books and clothes. There is always a bustling, lively atmosphere about these markets, with the dealers crying their wares, enticing the swarming buyers to buy from their goods and not that of their neighbor.

The "Markt" in modern Europe is to be seen today practically as it was many centuries ago. So if it's a bargain you want and a little bit of "Old Europe" then the market place is a must.

Probably because of their personalized atmosphere the open markets are growing in popularity in Germany, especially if they are held amidst shopping districts and near modern supermarkets. In Hamburg, Western Germany's biggest city, no less than 36 open markets are being held every week. Two thirds of all German housewives like to buy on the open market if they have the opportunity.

Local authorities, by the way, supervise these markets and see to it that the sanitary regulations are observed.

WHAT MERRY PEOPLE

A great number of folk festivals take place in Germany every year. Preserved from olden days, when the individual regions of the country still had little contact with the outside world, festivals developed according to the particular customs of the area. These folk festivals always meet with great interest not only on the part of the German population, but also on the part of the foreign visitor.

World-famous, of course, is the Munich Oktoberfest. Other more intimate events, however, certainly are no less attractive. Some of these include the "Shepherd's Dance" in the Rothenburg ob der Tauber, the "Kinderzeche" in Dinkelsbuhl, the "Fisherman's Jousting" in Ulm, the "Great Auction" in Deideshelm, and the "Shepherd's Inn" in Markgronnigan and Urach. These are just a few of the more well-known historical folk festivals.

"WURSTMARKT!"

The largest German wine festival, which dates back to the year 1442, is held annually in Bad Burkheim in the Palatinate, which is Germany's largest wine growing community. The festival is called "Wurstmarkt!" (Sausage Fair!) and attracts more than 500,000 visitors from West Germany and the neighboring countries of Western Europe. In a recent year, for instance, a total of 50,000 roast chickens were consumed during the seven days and nights in September. Also, they served 50,000 gallons of wine, 783 pigs, 60 calves, 105 head of cattle. It is hard to say what makes the "Sausage Fair" so attractive. It must have something to do with the wine which gets people into a happy, sociable mood. As a local poet puts it: "The Sausage Fair is a festival where you meet lots of friends you have never seen before in all your life."

Other big wine festivals among the hundreds held every year are in Koblenz, Heppenhelm, Meinz, Rudeshelm, Assmannshausen, Dadharach, Trier, and Sirgen. In Neustadt in the Falatinate every year the German and Palatinate "Wine Queens" are chosen and the new wine is given its name.

GERMAN CULTURE IV

The largest German wine festival, which dates back to the year 1442, is held annually in Bed Burkheim in the Palatinate, which is Germany's largest wine growing community. The festival is called "Wurstmarkt!" (Sausage Fair!) and attracts more than 500,000 visitors from West Germany and the neighboring countries of Western Europe. In a recent year, for instance, a total of 50,000 gallons of wine, 783 pigs, 60 calves, 105 head of cattle and 50,000 roast chickens were consumed during the seven days and nights in September. It is hard to say what makes the "Sausage Fair" so attractive. It must have something to do with the wine which gets people into a happy, sociable mood. As a local poet put it: "The Sausage Fair is a festival where you meet lots of friends you have never seen before in all your life." At this and other big wine festivals, wine queens are chosen and the new wine is given its name.

OKTOBERFEST -- IN SEPTEMBER

Although called Oktoberfest, most of this gigantic affair takes place during the latter part of September. It ends early in October. It really is the Bavarian National Festival and as such the emphasis is on drinking Bavarian beer, not wine. Incredible quantities of "Wiesenbier", which is especially strong, are downed every year at the Oktoberfest, together with many tons of pork sausages and roasted chickens, to say nothing of oxen on the spit. Several million visitors attend the festival each year.

The big "fest" begins with the entrance of the proprietors of the beer halls on the Theresienviese and the tapping of the first cask by the Lord Mayor. On the following day there is the great Trachtenfest parade, with thousands of participants in folk costumes, with bands, floats and decorated beer wagons drawn by the famous brewery horses. The parade winds through Munich's downtown streets and ends on the festival grounds, the Wies'n.

Oktoberfest had its origins a little over 150 years ago, when the Princess Therese of Saxe-Hildburghausen was married to Bavaria's Crown Prince Ludwig I. To celebrate the wedding it was suggested that a horse race be held. This met the King's approval and horsemen from the whole of Bavaria came to take part with 40,000 visitors looking on. The celebration following the race on the next day was such a great success that it was decided that the place be called "Theresienvices" in honor of the Princess and that the feast be repeated each year. And thus the Oktoberfest has become what it is today -- Europe's biggest folk festival which nobody being in Munich at that time should miss.

A word of advice in case you should attend such a "fest" for the first time: generally, hold to little "treating". Each orders and pays for his own beer and food. If a German, however, should offer to buy you a beer, accept with thanks, then later on reciprocate. There is never any "grabbing for checks", however.

CARNIVAL, FASCHING -- THE CRAZY TIME

An American flying directly from New York to Munich or Cologne on Rose Monday might easily believe that the Germans had suddenly gone crazy. In the streets he would see crowds of laughing, singing people, often dancing or swaying arm in arm in crazy costumes and masks. Those days before Ash Wednesday, usually in February, are the climax of the carnival season. Karneval is most enthusiastically celebrated in those parts of Germany where there is a Catholic majority, particularly in the South and along the Rhine.

The custom springs from pre-Christian roots, having developed from superstitious fears at the change of the seasons, when demons who might win power over man had to be exorcised by noise, lights, and conjurings. It was believed that men dressed up as demons and witches, animals or spirits were better able to take up the battle with supernatural powers, to help the spring season overcome the demons of winter. In time the Church condoned the ancient pagan practices by regarding them as a legitimate period of healthy release of merriment before Lent.

Karneval begins punctually at 11 minutes after 11 on the 11th day of the 11th month, but the first preparations take place as early as late summer. Cologne, Meinz, and Munich are regarded as the three major "carnival cities" of Germany, and each of the three claims its own style of playing the fool under the scepter of Prince Carnival.

Whenever a new building is erected in Germany, a special celebration, the "Richtfest", is held when the roof's framework is raised. A wreath of pine branches, decorated with colored ribbons, is placed atop the roof. Then the chief carpenter climbs up and delivers a speech in poetry before the workers, the architects, the future occupants and their guests, expressing joy over the completed work and asking God's blessing on the house. He drinks a glass of wine and, to bring good luck, smashes the glass on the structure. Afterwards, all assemble in a half-completed room of the new house or in a tavern for more drinking and eating, plus more speeches.

The picturesque black costume of the journeyman carpenters is an old tradition. They wear bell-bottomed corduroy pants, matching vest and jacket with mother of pearl buttons and a floppy, wide-brimmed hat, sometimes one gold earring.

WEDDING CUSTOMS

Usually, Germans wear their engagement ring on the left hand and the wedding ring on the right. The wedding ring is the same as the engagement ring. It's a plain gold band for men and women alike. More and more people, however, especially younger ones, now also wear their wedding ring on the left hand or wear no ring at all.

In remote areas, some old wedding customs are still being practiced, but on the whole, "Hoohzeit" festivities in the States and in Germany are not very different. Some American customs, such as the big wedding cake, the throwing of confetti or rice, or the wedding march are unknown in Germany.

However, the custom of "Poltersbend (poltern -- to make a low noise) is very popular here. On the eve of the wedding, friends of the couple go to the bride's house and smash piles of old pottery at the door or under her window. It's an old superstition that the loud noises helps to avert bad luck. To assure future **married bliss**, the bride is expected to sweep up the broken pieces all by herself.

Pre-wedding showers are not known in Germany (nor are baby showers). Presents are either sent to the house shortly before or on the wedding day, or are delivered in person. Often, presents are delivered on "Polterabend".

In Germany the civil marriage is obligatory. It takes place at the local registrar's office in the presence of two witnesses. The church wedding follows the civil marriage.

ON THE BEACH

Germany has many fine beach resorts on the North and Baltic coasts. Bathing attire is about the same here as in the States. Very small children, however, until they reach the age of five or six, often swim and play on the beach naked.

Beach life German style entails renting a beach chair or building for yourself a "Burg" (low circular wall of sand) but it is also usual to sun yourself while lying on a blanket. The "Strandkorb" and the "Burg" protect the bather from the wind.

Since adults don't usually run through the town in beach attire, they must obviously change someplace. Bathing cabins are rare. It's quite an art to get out your suit and into your clothes in public with the aid of a protective "Bademantel", (bath robe, usually made from terry cloth). But that's the way it's done. Your neighbor, in the meantime, will discretely look at the birds passing overhead or at an imaginary steamer in the distance.

THE GERMANS IN ARKANSAS

One of the main characteristics of American history in the last half of the 19th century was in importance of the frontier. Western Arkansas was as much a frontier territory in the 1870's and 1880's as were the plains of Texas, Kansas, or Nebraska. The portion of Arkansas south of the Arkansas River and west of Little Rock as far as the Indian Territory was the state's last and most enduring frontier. The Arkansas River and its valley were important because communications with the west had to pass this way.

Strangely enough, while eastern Arkansas, with its plantation culture, was the economic center of the state, it was Arkansas south of the river that was best known to outsiders, largely through travel books. When outsiders, particularly Europeans, read about Arkansas at all, it was from such popular authors as Friedrich Corstaecher, who seldom spoke of the slave and cotton culture of the state, but rather of the hills, streams, and the rich game of the upper Arkansas Valley.

The Civil War ended in 1865, but the carpetbagger era and the economic panic and political confusion of the 1870's made conditions in Arkansas little less than chaotic. The uppermost concern of Arkansas political leaders was to restore prosperity to the area. Their plan was simple. The state needed population, which required the clearing of the land. The increase in people demanded, according to the plan of the politicians, a desirable sort of settler. The ideal would have been white, English-speaking, and Protestant. When an adequate increase could not be hoped for from this source, Arkansas became one of the foremost states in promoting immigration directly from foreign countries. Of these foreigners, the most desirable were the Germans. The progressiveness and efficiency of most Germans gave hope for their becoming the builders of a new Arkansas, if only they could be induced to come. To do this, transportation was needed. The Arkansas River, bisecting the state, did not always reliably provide year-round transportation of people and goods. Railroads were the solution.

In post-Civil War Arkansas the railroad companies were rapidly developing, as they were in all states and territories at the time. Aided by liberal land grants from federal and local governments and financial assistance from all sides, the stage was set in Arkansas for a great migration sponsored by the railroads.

The state's population had doubled and even tripled in every decade from the Louisiana Purchase until the Civil War. Colonel William D. Slack, Land Commissioner of the Little Rock and Fort Smith Railroad Company, was deeply interested in colonists with common religious and cultural backgrounds and strong agricultural traditions. The LR & FS Railroad Company had surveyed a road in 1874 along the north bank of the Arkansas River from Little Rock to Fort Smith. It owned large tracts of land, obtained free from the government grant to the LR & FS branch of the Cairo and Fulton Railroad, which had been approved in 1853, and extended by an Act of Congress in 1866. This railroad land stretched into counties in the wilderness south of the Arkansas River. It included much land in northern Logan County.

In 1876 the railroad officials authorized Colonel Slack to induce the Mennonites to settle on railroad land. The plan was to sell 160 acres to

40 or 50 families. This plan also fixed the price of the land at $2.50 per acre for these settlers, and if necessary, to contribute a section of land (640 acres) for church and school purposes. No further concessions were to be granted, however. There is no evidence that the Land Commissioner succeeded in interesting the Mennonites. However, the policy implied that other religious groups with farming backgrounds might also be approached with a similar proposition.

At this time, German immigration to the United States was approaching its peak and was outstripping all other nationalities. German settlers were usually interested in land suited for farming. They had a good reputation for thrift, industry, and staying on the land. From the standpoint of land development, the railroads had every reason to welcome and even to offer special inducements to German settlers.

It was into the valley of the Arkansas, stretching from Little Rock to Fort Smith, that the German immigrants of the 1870's and 1880's came.

The Rector (Richter) family of Little Rock is one of the oldest families of Arkansas. They are of German descent.

The first migration of Germans to the United States occurred around 1710. These people came from Westphalia, Prussia. They were skilled workmen and were brought primarily to open the iron mines in Virginia for Governor Spottswood. Over a hundred years later, from 1816 to 1823, William Rector, descendant of one of these Westphalian Germans, did the first government survey of Arkansas.

In 1860 people of foreign birth living in Arkansas numbered fewer than 4,000, and they were mainly Irish and Germans.

In 1868 Dr. James M. Lewis, first commissioner of immigration and state lands, printed and distributed thousands of pamphlets describing Arkansas. Only a few Germans came.

After 1875 the Germans were the most numerous of the new immigrant groups. They settled in Little Rock, Fort Smith, and up and down the Arkansas River Valley. Other Germans came to eastern Arkansas and established such towns as Stuttgart and Ulm on the Grand Prairie.

Immigration of Germans and Italians added a Catholic and Lutheran population in some parts of Arkansas.

Rice culture was introduced to Arkansas in 1904. German-American farmers migrated from Illinois and Iowa to help develop the crops of rice on the Grand Prairie.

ABOUT THE CHEROKEE AND THEIR LANGUAGE

From The World of the American Indian - National Geographic Society

Tribes speaking Iroquoian languages ranged from the Cherokee in the south through the Erie and Susqhehanna in Ohio and Pennsylvania to the Huron around Georgian Bay in the north. But the five tribes grouped as the Iroquois - the Mohawk, Oneida, Onondaga, Cayuga, and Seneca - held a land across central New York "full of chestnuts and oaks" and passenger pigeons so abundant "that in a hunt 15 or 1600 at once might be taken."

Hills round-shouldered by age nuzzle an Appalachian skyline with cloud-napped blankets of green. Here myriad leaves exude a haze of water vapor and oil that gives the Great Smoky Mountains their name. And here lies the home of the Cherokee. Legend puts their origin in the north - they are related linguistically to the Iroquois - but modern archeology suggests their culture developed on Appalachian slopes, where de Soto met them on his 1540's march.

Largest tribe in the southeast, the Cherokee wrested productive farms from wooded highlands - woods that were to shelter a moody dreamer, Sequoyah. His dreams gave the Cherokee writing. Born about 1760, he died on a trip to Mexico in 1843.

Siding with the British in 1776 hastened Cherokee loss of their realm. Land-hungry settlers pressed in, then discovery of gold triggered a forced removal of the tribe to territory in the west. Several hundred managed to elude the herding troops and hide in the hills. Their descendants live on amid the mist-wreathed ridges today.

Exploring a Canadian headland in 1534, one of Jacques Cartier's longboats encountered a large band of Indians. Outnumbered, the Frenchmen rowed off. Seven canoes paddled after them, the chronicle relates, the Indians "showing many signs of joy and of their desire to be friends, saying to us in their language: 'Napou tou daman asurtat,' and other words we did not understand."

Those were the first Indian words recorded by Europeans north of the Rio Grande, and they evidently were spoken in friendship. But the shape of things to come was foreshadowed in the explorers' reaction: "...we shot off two fire-lances which...frightened them so much that they began to paddle off in very great haste...."

No one knows the language recorded; likely it was Micmac, of the Algonquian family and one of 500 to 600 spoken in North America at that time. Scholars have sought to link them with Asian languages; the results remain inconclusive. Thousands of years of separation have obscured any clear linguistic connections between the continents. And there is no special reason to think that all Indian tongues had a common origin; probably separate migrations at different times introduced linguistic variety from the very beginning.

A reasonable consensus today distinguishes 18 language families, each containing from one to more than 20 languages. Those in a family are believed to have a common ancestor For all we know, the families themselves may be as independent in ancestry as, say, English and Japanese.

Language and culture are sometimes closely related; Eskimos from Alaska to Greenland share an Arctic culture and a single language. On the other hand, tribes in the same language family may be quite distant in culture and geography. The Penobscot of Maine, the Ojibwa of the Great Lakes, and the Blackfoot of the Great Plains all are Algonquian languages. The 20 members of the Athapaskan language family include the Kutchin of Alaska, the Hupa of northern California, the Navaho and Apache of the southwest. Of the southeastern people who came to be known as the FIVE CIVILIZED TRIBES, the Chickasaw, Choctaw, Creek, and Seminole speak Muskogean languages; the Cherokee speak an Iroquoian language.

Europeans often mistakenly concluded that Indian languages were somehow more "primitive" than those of "civilized" Europe. Indians, it was alleged, could not express general concepts, and therefore used several specific terms where Europeans might employ one generic word.

As an example, one eminent linguist claimed that Cherokee had no single word for "washing," but instead used different words according to what is washed: "Gadawo'a - I am washing myself;" "Gagun'sgwo'a - I am washing my face."

Actually, the verb stem - (a)wo - is the same in each instance. The confusion arises from the fact that in Cherokee as in other Indian languages, a single word may incorporate all the elements of a sentence. And the word can vary to indicate the tense and grammatical mood of the verb, as well as the person, gender, and number of the subject and object nouns. Far from primitive, such languages show a grammatical complexity which can take a lifetime of scholarship to unravel.

Some Indian languages also express subtleties which English glosses over. When I say, "He is chopping wood," the words give no hint about how I came to know this. In the Wintu language of northern California, I would say "pi k'upabe" if I had seen the woodsman at work. If I had heard but not seen him, I would say "pi k'upanthe." If someone told me about it, the form would be "pi k'upake - I understand he is chopping wood." Or if I guess the act is going on because that is what the person usually does at this time, I would make it "pi k'upa'el - I assume he is chopping wood." Distinctions like these are hard to reconcile with the notion that Wintu is "primitive."

The richness of vocabulary on a given topic varies, depending upon its importance to the community. Woodland Indians have many more words dealing with wood and trees than do Plains Indians. In the southwest elaborate religious ceremonials give rise to rich ceremonial vocabularies.

Sometimes such evidence helps us reconstruct prehistory. The Iroquois, for instance, have two kinds of traditional religious practices, one associated with the agricultural cycle and the other with the curing and prevention of disease - with the so-called medicine societies. Linguistic studies show that the vocabulary of the healing rites is much older. Since medicine societies are characteristic of northeastern cultures, the evidence suggests that the Iroquois have lived in the northeast a long time. Apparently they are not, as was once thought, recent immigrants from the south who brought agriculture with them. Thus language can serve the culture historian in the way that rock strata help the geologist read the past.

But unlike solid rock, languages are remarkably adaptable, easily borrowing or coining new words as circumstances change. The horse, unknown when the Spanish landed, soon took on a central role among many tribes, and words for the horse and its many uses were introduced. One device was to borrow some form of the Spanish word "caballo." Another was to invent a descriptive term. Indians of Eastern New York State used a word meaning "one rides its back;" in the western part the word for horse means "it hauls out logs." Presumably these were the first uses of horses seen in the two areas. Among the Kwakiutl of British Columbia a steamboat was "fire on its back moving on the water." To the Tsimshian of the same area the word for rice was "looking like maggots."

Borrowing worked both ways. English acquired Indian words for many plants and animals and for aspects of culture first found in North America - such words as raccoon, skunk, squash, pecan, persimmon, moccasin, tipi, wampum, toboggan, totem, succotash, and hominy.

Translation at times mangled the meaning of Indian words. A chief's title which meant "recklessly brave" was recorded in English as "crazy." "Bear bearing down (an opponent)" was translated "Stumbling Bear." A Kiowa title lauded its holder as a fighter always on the warpath, too busy to remove his horse's saddle blanket; in English the name became "Stinking Saddle Blanket."

Indian languages show a great variety of sounds, but this is not really surprising. We find such variety even among the related languages of Europe: witness the nasal vowels of French, the trilled *r* of Spanish, the "guttural" *ch* of German. Many Indian languages make use of the so-called glottal stop, or catch in the throat - we do the same thing in the middle of the exclamation "uh-oh!" Indian speech treats the stop as a consonant as common as *p* or *t*. And though tone languages of the Chinese variety are lacking, some Indian languages do have a "pitch accent," whereby different syllables of a word are given either high, low, or falling pitch, or some other distinctive pitch pattern.

Attempts by explorers and settlers to spell Indian words could lead to surprising results. The Caddo term *taysa* (pronounced roughly like "tie shah") meant *friend* or *ally*; it often referred to people of the Caddo Confederacy of what is now Louisiana and Texas. The Spanish at the time spelled the *sh* sound as *x*; adding the plural yielded *Texas*. We have reinterpreted the *x* by English conventions and produced a word that sounds quite remote from its origin. Finally, the Caddo borrowed back the word as a place name; in Caddo the Lone Star State is called *tishis*.

Though Sequoyah's syllabary was the most famous, several Indian writing systems were devised by missionaries to provide religious materials in native languages. The most workable of these was the Cree syllabary invented by James Evans around 1840. A unique feature of Evans's creation is that the orientation of the character indicates the vowel; thus triangles pointed in different directions represent the syllables *hee*, *hay*,

△ ▽ ▷ ◁

ho, and hah respectively. The Cree system has been adapted for the Eskimo language and is still in use for both.

Language provides the most elaborate form of human communication, but Indians, like people everywhere, have developed other forms to serve limited functions. Sign language was one of these. Smoke signalling was another; across the open country of the plains and the southwest, Indians apparently employed combinations of long and short puffs to represent such messages as the presence of buffalo or the approach of enemies.

In view of the treatment accorded Indian speakers by Cartier's men and the Europeans who came after, it is remarkable that more than half of the native languages survived into the late 20th century. But the number of Indian languages in active use continues to decline. Probably the greatest single factor in their disappearance is the increasing importance of mass media in the lives of all of us, including Indians. Radio, the movies, and television have revolutionized the kind of contact people have with the world beyond their immediate surroundings. And almost all of this contact takes place in the English language.

Most Indian communities are aware of the great loss in the disappearance of their languages, and many have established programs to teach their native tongues to the children. It is too early to tell whether such programs will succeed. It may be that only a few of the most widely spoken languages, such as Cree, Ojibwa, Dakota, Cherokee, Navajo, and Eskimo, will survive indefinitely.

The white man has destroyed many fine and beautiful things on this continent, not the least of them the rich cultures that had evolved here for unknown millenniums. Language is the lifeblood of a culture. When the last speaker of a language dies, a wonderful tradition of thought and expressive power, extending from the infinite depths of man's history, dies too. Sadly, such a passing goes almost totally unnoticed even now, as if an entire world were lost without anyone caring.

"Talking leaves" bear eloquent witness to a unique achievement - the invention by one man, of a writing system. Sequoyah, a mixed-blood Cherokee of Tennessee, knew no English; but he saw men look at scrawled paper - and the pages spoke to them! To preserve men's thoughts in this, he felt, was like "catching a wild animal and taming it." In the New World before Columbus only the Maya and a few other Middle American groups had written languages.

Sequoyah tried representing Cherokee words with animal figures and symbols for them. For 12 years he labored with pin on stone, with knife or charred stick on bark, with pen on paper. In 1821 he put his syllabary to a test that stilled suspicion.

Men spoke to one of his children out of Sequoyan's hearing. The child wrote; the father read. Soon thousands could read and write; the 86 characters were easily learned. Some Sequoyah made up; others he borrowed from our alphabet. Thus the symbols ᏣᎳᎩ spell tsa-la-gi, a Cherokee form of the tribe's name.

At New Echota, Georgia, the tribe's last Eastern capital, the restored print shop displays type, the tribal constitution and an Old Testament in

Cherokee, the bilingual newspaper begun in 1828, and a portrait of the genius who made them possible.

Most likely, epidemics and disruption of populations lay at the root of the change in the Indians' lives. De Soto found no people at one locality "because the previous pestilence had been more rigorous and devastating in this town than in any other of the whole province." But whereas the influence of the frontier in the northeast brought increasing cultural complexity to the interior, in the southeast the opposite occurred.

You see evidence of this in metaphors woodland Indians used for political relationships between tribes. Both the Iroquois league in the north and the Creek confederacy in the south had intertribal councils with representatives from local units. In theirs, the Iroquois spoke of dealings among "brothers" or "uncles" or "cousins," and the kinship term implied the relative standing of the groups. By contrast, the Creeks spoke of delegates from "red" towns or "white" ones, of "war" towns or "peace" towns. Applying simple family terms to more elaborate associations marks an advance from small-scale societies. But the more sophisticated terms of the south suggest an even higher level - in this case a lingering echo of the statehoods hinted at in De Soto's time.

Iroquoian tribes - particularly the Cherokee and Tuscarora - and such Muskogean-speaking groups as the Choctaw, Chickasaw, and Creek dominated the southeast when European colonization brought intensive white contact. The Cherokee were the most numerous. The Chickasaw earned a reputation as warlike troublemakers. The Choctaw, generally peaceful farmers, got the name "long hairs" because, unlike many eastern tribesmen, males left their locks unshorn. The aggressive Creek in Georgia and Alabama comprised a multilingual grouping of townsmen - speakers of Muskogee, Hitchiti, Yuchi, Shawnee, and others. English traders encountered a group living along Georgia's Ocheese Creek (now the Ocmulgee River) and called them "Creek Indians" - a name that came to be applied to all the tribes, even to the Muskogean language itself.

All the southeastern tribes had similar cultures. They were farmers, growing beans and multicolored corn - "some white, some red, some yellow, and some blew" - as well as pumpkins, squash, and gourds. Farms stood around a village with a central plaza - a "stomp ground" for dances and ceremonies linked to the agricultural cycle.

Houses had thatched roofs and walls of poles which the villagers "weave...with their split saplings, and daub them all over about six or seven inches thick with tough clay, well mixt with withered grass." A fire burning inside in winter prompted English observers to call them "hot houses." Summer residences were more open. Around house interiors shelf-like platforms served as beds.

Skins provided bedding. Deerskin - "always softened like velvet-cloth" - also made breechclouts, shirts, women's skirts, and cloaks. Heavy trade in deerskins marked early contact with whites. Colonial records tabulate thousands upon thousands of pounds of skins flowing from the interior - to use for military uniforms, cannon wadding, gloves, and countless other items. In return went diplomatic gifts and trade goods.

Cherokee and Creek tribes sat between the English, French, and Spanish in the early struggle for dominance, and played one power against the other. In the Revolutionary War the Cherokee allied with the English, only to suffer retaliation. Then, with a man named Sequoyah among the warriors - they fought beside Andrew Jackson at Horshoe Bend in the Creek War of 1813-1814.

By then European influences had steered the southeastern red man toward adoption of white ways. An 18th century observer had said, "It is very wrong to call men savages who know how to...think justly, who have prudence, good faith, and generosity much more than certain civilized nations." Now these "savages" took to white practices with plantations, ownership of slaves, sending children off to school. Sequoyah invented a writing system for the Cherokee in 1821; the Creek at about the same time established a written code of laws, an educational system, a legislature. Yet, even by becoming "civilized" they couldn't save their homelands. A gold rush and white greed for land triggered events that led to their removel - along with the Choctaw, Chickasaw, and Seminole - to lands across the Mississippi in the 1830's.

WHAT'S IN A NAME?

Alabama - from *alibamu*, a Muskogean tribal name; the state motto, "here we rest," is a legendary interpretation.

Alaska - from *alakhakhakh*, Aleut name for the Alaskan Peninsula.

Arizona - a Spanish mining camp, from the Papago for "little spring."

Arkansas - from *akansea*, the Illinois name for the Quapaw.

Connecticut - from the Mohegan for "long river."

Illinois - French tribal name from Algonquian *iliniwak* - men.

Iowa - tribal name, via French from the Fox *eayahooweewa*, perhaps ultimately Dakota *ayuhba*, interpreted as "sleepy."

Kansas - from the Kaw name for themselves, via Illinois and French.

Kentucky - first recorded as a river name derived from the name for Blue Hill south of Boston; literally "big hill."

Michigan - perhaps Ottawa for "big lake."

Minnesota - from *mnisota* - "cloudy water," a Dakota river name.

Mississippi - Illinois name for "big river."

Missouri - French adaptation of an Illinois tribal name meaning "those with dugout canoes."

Nebraska - from *nibdhathka* - flat river, the Omaha name for the Platte River.

New Mexico - from the Aztec name of Mexico City, believed by some scholars to mean "place of the god Mexitle."

North and South Dakota - from *dakhota* - the friendly ones, the Dakota name for themselves.

Ohio - French form of the Seneca name for the Allegheny-Ohio; means "beautiful river."

Oklahoma - Choctaw for "red man;" the name "Oklahoma Territory" was coined by a Choctaw leader as a translation of "Indian Territory."

Tennessee - from *tanasi*, a Cherokee name for the Little Tennessee River.

Texas - from Caddo *taysa* meaning "friend" or "ally."

Utah - from *yuuttaa*, the Ute name for themselves.

Wisconsin - an Algonquian river name.

Wyoming - Delaware for "big river flats," the name of a Pennsylvania valley widely popularized in a romantic tale of the 19th Century.

Indian history is more than a history of Indian-white relationships and the dislocations resulting from that relationship. Indians reacted to the incoming white man, but they also reacted to the total environment, as any society does. In spite of the pressures exerted by the military, by government agencies, missionary workers, and educators, Indian communities accepted what they could use - the horse, the gun, fabric in place of skins - and rejected what posed a threat to the moral order by which they lived. Resistance took a variety of forms - at first, alliances, then movements seeking solutions based on native experiences and ideologies.

In 1763 the Ottawa leader Pontiac pursued a vision of restoring an Indian world. The white man's ways were to be rejected - his teachings, his goods, especially his alcohol and the vices it incited. Pontiac welded a union of tribes northwest of the Ohio River and captured a chain of British forts. But his uprising failed when the tribes pulled back. Tribal autonomy partly dictated the action, but in fact, tribes in battle had no organized supply lines and little opportunity to live off the land. Once provisions ran out they had no choice but to break off and go home where they had families to feed.

Half a century later the great Shawnee leader Tecumseh and his brother Tenskwarawa, the Prophet, put together an even more broadly based alliance. It, too, had a messianic impulse. Tecumseh's planning was on a scale never before attempted by an Indian leader. He traveled from the Canadian border to Florida, from Missouri into New York State. Everywhere he urged the tribes to hold together, to keep to old ways, above all to retain their lands. "Sell a country!" he exclaimed, "Why not sell the air, the clouds, and the great sea, as well....?" As he journeyed, nature added portents: A comet flamed, the earth shook with a great quake felt from Missouri to the Atlantic.

Tecumseh's brother allowed a premature test of strength on the Tippecanoe River in 1811, his lost battle blunting the Indian drive. But Tecumseh pushed on, seeing in the War of 1812 a "chance...such as will never occur again." His forces fought alongside the British, on two occasions destroying large columns of Kentuckians. But in a critical battle on the Thames River in 1813 the British commander fled, leaving troops and Indians without leadership. Tecumseh was killed and his Indian allies scattered. With the defeat in 1814 of Creeks in the south who had responded to Tecumseh's vision of a restored native America, the strategy of the confederacy collapsed. No such effort on so large a scale was ever tried again.

Until the 1830's no major break occurred to alter the relationship between the autonomous tribes and the developing nation. True, there had been war, tribes had been pushed from their seaboard homes, and much of the Ohio country had been overrun. Yet damaging as these losses were, tribal life remained essentially intact. And for many tribes, most of North America remained an island carried on the back of a turtle. The first blow was the Indian Removal Act of 1830, which gave President Andrew Jackson the authority to arrange for the eastern tribes to pack and move west of the Mississippi. The law specified that he could act only with the Indians' consent, that the Indians would be paid for their land and given new territories in the west to which they would hold perpetual title.

The act reverberated like a thunderclap on tribes wedded to ancestral realms. A Choctaw leader had protested, "In a few years, the American will also wish to possess the land west of the Mississippi." No matter: Jackson was in a hurry. The southeastern states were beginning their cotton boom; some had already passed laws curtailing Indian rights and letting whites seize their lands.

The peaceful Choctaw departed first, then the Creek. The Cherokee, having adopted many of the white man's ways, took their case to court. In a landmark decision by the Supreme Court, Chief Justice John Marshall affirmed the tribe's rights: "The Cherokee Nation...is a distinct community, occupying its own territory with boundaries accurately described... and which the citizens of Georgia have no right to enter, but with assent of the Cherokees themselves, or in conformity with treaties, and with the Acts of Congress."

Jackson ignored the ruling. "John Marshall has made his decision, now let him enforce it," he is reputed to have said. When Cherokees tried to withhold their consent, troops were dispatched to their homes and negotiations concluded at bayonet point. The Cherokees departed.

Within ten years the eastern states were cleared also of Chickasaws and Seminoles, some 60,000 people in all taking the "Trail of Tears" to the newly created Indian Territory. Along the way thousands perished of hunger, cold, illness, and sorrow. Only the Seminole resisted as a group, and in their Florida Swamps they fought a war that lasted from 1835 to 1842 and cost the United States 1,500 soldiers. The Seminole population there was reduced to a scant 500.

Ohio River and Great Lakes tribes were also rounded up - Ottawa, Potawatomi, Shawnee, Delaware, Kickapoo, Winnebago, Peoria, Miami, and finally the Sauk and Fox who made a last stand under Black Hawk in Illinois. All were sent out of their homes to lands beyond the Mississippi.

A small number of Indians from various other tribes lived in Arkansas during the late 1700's and very early 1800's. These were members of tribes whose homeland was east of the Mississippi River but who had been displaced and pushed west by the continued pressure of European and American settlers. These groups lived mostly in Northeastern Arkansas and along the Arkansas River. They were never numerous nor did any of them stay very long.

The Cherokee, on the other hand, for a brief period were rather numerous in Arkansas. Because of pressure from American settlers in their homeland in Tennessee, Alabama, and Georgia, a considerable number of Cherokee moved west in the early 1800's, living first along the St. Francis River in northeast Arkansas. Later they moved to the area of the Arkansas River around Russellville and up the White River to around Harrison. The Cherokee had a way of life very similar to that of the incoming European settlers and they quickly adopted European tools and customs. Their settlements in Arkansas during this period probably did not differ significantly in appearance or in material from that of a contemporary white settlement.

In the period between 1817 and 1828 the Government established a Cherokee Reservation in northwest Arkansas roughly cornered by the present towns of Batesville, Harrison, Fort Smith and Morrilton. The Cherokee living here organized themselves into the Cherokee Nation West. The few American settlers who had settled in this area before 1817 were moved south of the Arkansas River during this period. At this time the Cherokee in Arkansas and the Osage living directly to the west in what is now Oklahoma were not entirely friendly to each other and in 1817 the U. S. Government established the first Fort Smith to try to prevent open warfare and raiding between these two groups. Dwight Mission was established by Cephas Washburn among the Cherokee near the present town of Fussellville and it was active here among the Cherokee of the area between 1820 and 1828. The site of this Mission is now under the waters of Lake Dardanelle. In 1828 the Cherokee Reservation was purchased by the Government, and the Cherokee living there were removed to what is now Oklahoma.

In the late 1820's and 1830's several groups of southeastern Indians passed through Arkansas on their way to Indian Territory. The largest and best known of these "migrations" was that made by another group of Cherokee. By 1835 the Cherokee who had remained in Tennessee, Alabama, and Georgia had adopted Christian religion and education, European style clothes and houses, and a form of government patterned after that of the Americans. In 1836 a few of these Cherokee signed a treaty with the U. S. Government giving up all Cherokee land east of the Mississippi River. Most Cherokee felt the treaty was illegal, contending that the signers had no legal authority to represent the entire Cherokee Nation. They tried every legal means to protest the treaty, including sending several delegations to Washington, D. C. When these failed, they peacefully, if unhappily accepted the decision, organized themselves for the inevitable long trip to their new land in Indian Territory (Oklahoma) and made the trip under their own leadership in the winter of 1838-39. That winter was a hard one and the U. S. Government provided them with little assistance. Of the 18,000 Cherokee who were forced to move from a settled community life to the hardships of the frontier one authority estimates that more than 4,000 did not live to reach their new homes. Because of this suffering and because of their sadness at being forced to abandon their homes and most of their possessions, this journey became known as the "Trail of Tears".

Around the turn of this century the ax of allotment finally fell on the Five Civilized Tribes: the Cherokee, Choctaw, Chickawaw, Creek, and Seminole. Since the time of their forced migration to Indian Territory in the early 19th century, they had established well-organized republics, with a substantial number of wealthy people. Some of the tribes had better educated citizenries than did the adjacent states.

When the clamor arose to abolish the tribal governments and allot the lands, traditionalists in the tribes resisted. For Cherokee religious leaders the long dark age foretold by the ancient prophets of the tribe was at hand. A minor rebellion broke out among the Creeks: many fled into the hills rather than touch a pen and accept an allotment. For nearly a decade Bureau of Indian Affairs officials chased the Creek fullbloods, trying to get them to take their parcels of land.

Choctaw fullbloods wanted to sell their allotments and move to South America. Jacob Jackson, their spokesman, explained to a Senate committee: "Surely a race of people, desiring to preserve the integrity of that race, who love it by reason of its traditions and their common ancestors . . . may be permitted to protect themselves, if in no other way than by emigration." Whites had left Europe to avoid intolerable conditions; the Choctaw sought the same privilege. Jackson's plea, along with those of others, fell on deaf ears.

If individual ownership of property had any validity as a civilizing force, one would have expected Oklahoma to provide the prime example. The Five Civilized Tribes had had long years of exposure to the complexities of white society, and the discovery of oil had blessed the state with lucrative resources. Yet here the worst abuses piled up, decades after the reservations were abolished.

To keep Indian land allotments from passing quickly into white ownership, the law restricted the sale of these tracts. But men bent on plunder found ways to surmount such barriers. Adult Indians found themselves declared incompetent by local courts and in need of guardians. Minors became wards of the courts. Oil-rich Osages were shot, poisoned, blown up in their homes; the Indians were terrorized by 24 unsolved murders in a three-year period. Wills turned up in which Osages, for some reason, left their estates to local politicians instead of to their families. "To 2,000 Osages," wrote Collier, ". . . in 16 years following 1915 there was paid out cash, by the government, $265,000.00 in royalties from Osage oil. Ninety percent went 'down the wind' of ruined Osages and corrupted and corrupting whites."

Cherokee Alphabet.

Ꭰ a	Ꭱ e	Ꭲ i	Ꭳ o	Ꭴ u	Ꭵ v
Ꭶ ga Ꭷ ka	Ꭸ ge	Ꭹ gi	Ꭺ go	Ꭻ gu	Ꭼ gv
Ꭽ ha	Ꭾ he	Ꭿ hi	Ꮀ ho	Ꮁ hu	Ꮂ hv
Ꮃ la	Ꮄ le	Ꮅ li	Ꮆ lo	Ꮇ lu	Ꮈ lv
Ꮉ ma	Ꮊ me	Ꮋ mi	Ꮌ mo	Ꮍ mu	
Ꮎ na Ꮏ hna Ꮐ nah	Ꮑ ne	Ꮒ ni	Ꮓ no	Ꮔ nu	Ꮕ nv
Ꮖ qua	Ꮗ que	Ꮘ qui	Ꮙ quo	Ꮚ quu	Ꮛ quv
Ꮜ sa Ꮝ s	Ꮞ se	Ꮟ si	Ꮠ so	Ꮡ su	Ꮢ sv
Ꮣ da Ꮤ ta	Ꮥ de Ꮦ te	Ꮧ di Ꮨ ti	Ꮩ do	Ꮪ du	Ꮫ dv
Ꮬ dla Ꮭ tla	Ꮮ tle	Ꮯ tli	Ꮰ tlo	Ꮱ tlu	Ꮲ tlv
Ꮳ tsa	Ꮴ tse	Ꮵ tsi	Ꮶ tso	Ꮷ tsu	Ꮸ tsv
Ꮹ wa	Ꮺ we	Ꮻ wi	Ꮼ wo	Ꮽ wu	Ꮾ wv
Ꮿ ya	Ᏸ ye	Ᏹ yi	Ᏺ yo	Ᏻ yu	Ᏼ yv

Sounds Represented by Vowels

a, as a in father, or short as a in rival
e, as a in hate, or short as e in met
i, as i in pique, or short as i in pit
o, as o in note, approaching aw in law
u, as oo in fool, or short as u in pull
v, as u in but, nasalized

Consonant Sounds

g nearly as in English, but approaching to k. d nearly as in English but approaching to t. h k l m n q s t w y as in English. Syllables beginning with g except Ꭶ (ga) have sometimes the power of k. Ꭺ (go), Ꮪ (du), Ꮫ (dv) are sometimes sounded to, tu, tv and syllables written with tl except Ꮭ (tla) sometimes vary to dl.

CHRISTMAS IN SPAIN

Christmas Eve in Spain is known as la Nochebuena, or the Good Night. It ushers in the birth of the Christ Child in a surprisingly festive manner. Crowds of young folks throng the streets expressing their gaiety in singing and dancing, in the same manner as did their parents and grandparents. Tambourines, guitars, gourd rattles, and castanets lend warmth and vitality to the excited chatter heard everywhere.

The home shrines are lighted at dusk and the nacimientos, or manger scenes, that have been set up previously in the best room of the house gleam with light. Delicacies like almond soup, truffled turkey, and chestnuts, cooked in a variety of ways, are ready to be served to visiting relatives.

Christmas Day is a time set aside primarily for family reunions because it is the special season for the Holy family. Singing and dancing among the nacimientos has long been a favorite pastime of the children during the holidays. Since this day is also the occasion for the family feast in Spain, friends usually are not invited, but relatives galore are always present.

Every country has its favorite Christmas sweet or delicacy. In Spain it is turrón, a kind of nougat or almond candy that everyone eats. It is sold from door to door and varies in quality according to the maker and the ingredients used, but no one is too poor to eat his share of turrón at Christmas time. A thousand years before the time of Christ, the Carthaginians who came to Spain from Asia Minor used to offer gifts to one of their goddesses in the form of cakes. Some historians believe that this ancient custom may be the forerunner of the enjoyment of turrón.

Midnight Mass in the great cathedrals, and in country churches as well, serves as a royal welcome to the Christ Child. The people in some cases traveled long distances to reach their parish churches. The city dwellers have been parading city streets. Joy resounds at the rich sounds of the organ, implemented by the tambourine and the guitar, which are blended with the spirited voices of the choir and the congregation.

Christmas Day is devoted to feasting, the exchange of gifts and greetings, and the traditional rite of the urn of Fate, a practice that has survived since the days of the Romans. In some countries where this practice still exists, gifts are placed in a great bowl and drawn with much laughter and merriment. However, in Spain, names written on cards are drawn two at a time, with the wish and the hope that these thus paired off will be friendly during the coming year. In many instances, this old folkway is a kind of match-making ceremony, and sometimes by maneuvering the names in the bowl, interested parties achieve their wish of being suitably paired off.

The Magi hold a particular fascination for the children of Spain. The custom is shared enthusiastically by their elders since this age-old tradition has a cherished link with the Bethlehem story. On Epiphany Eve the children fill their shoes with hay before they retire and for their efforts they find presents in them on the following morning.

Not only in Spain, but in Portugal and in Provence, too, it used to be customary to go out to meet the Magi on Epiphany Eve. Off to the edge of the town or to the city gate young and old would trudge carrying cakes for the kings and straw, carrots and a variety of foods for the servants and animals. But they never met the procession. Somehow, the kings and their party always entered the town or city by another gate.

CHRISTMAS IN LATIN AMERICA

Merry Christmas is Feliz Nevidad. In most, but not all of the neighboring Latin American countries, Christmas comes in the hottest time of the year. Those who live in the Northern Hemisphere instinctively associate Christmas with a snow-covered landscape rather than its true setting, which is tropical and much more like that of Latin America. Then, too, the spirit of Christmas south of the Rio Grand is colored by great religious direction on the one hand and carnival-like gaiety on the other. This unusual blend of emotion springs from a cultural background that is conspicuously Spanish and Portuguese, differing in many ways from the (to us) more familiar folkways of the British, the Scandinavian, and the Slavic countries.

Schools close at the end of November for a vacation that lasts until the first of February. During this leisurely summer siesta, there are five holidays. These are the Feast of Purísima or the Immaculate Conception on December 8th, Nochabuena (Christmas Eve), Christmas Day, Holy Innocent's Day (December 28), and the Feast of the Three Kings on January 6th.

In addition to colorful religious services, fiestas held at this time of year are enhanced by an abundance of local customs and traditions as well as those of the Old World. Quantities of fresh flowers embellish the nacimientos in Costa Rica and elsewhere. Church services are often held in the open and Christmas dinner may be served in the garden. Dances like the bambuco in Colombia, the joropo in Venezuela, the merengue in the Caribbean, and cueca in Chile usher in the season with a flourish. Roast pig with all the trimmings is part of the Christmas feast in many places. In various parts of Colombia, the ceremony of killing and cooking the pig reminds us of a gala barbecue. Moreover, this is the time for horse races, bullfights, parades, displays of fireworks, plays, intricate tribal dances, boating excursions, and other diversions quite different from those enjoyed in colder parts of the world.

Some of the seasonal traditions are common to all the nations but many have distinctive national or regional customs of their own. For example, the Feast of Purísima is generally considered a wholly religious day, with special Masses in the churches, but some nations celebrate it with public processions in the evening accompanied by plenty of firecrackers and Roman candles to ensure both noise and light.

The preparation for Christmas Eve, however, is the same everywhere. All families, rich or poor, build a manger scene. It may be only a few inches square (or smaller, in El Salvador, famous for its miniscule figurines) or big enough to fill an entire patio or room. Whether it is called a postal as in Costa Rice, a pesebre as in Colombia, or a nacimiento as in most other countries, it is sure the center of family life during the holiday season. The making of the manger is a family project, with something new added every day. The traditional figures of the Holy Family, the shepherds, the angels, and the Wise Men are always the same, but local color is provided by innovations ranging from Llamas to motorbikes, from mermaids to marimba players.

As in Spain, the midnight service on Christmas Eve in churches throughout Latin America is known as Misa de Callo, the Mass of the Rooster, since it commemorates the only time when the cock crowed at midnight -- in Bethlehem, a long time ago. Despite the hour, this is the time when boys in Lima, Perú and other places take advantage of the occasion to imitate the crow of the rooster, the bray of the donkey, and the mooing of the cow, using whistles and rattles to render their offering more dramatic.

Christmas Eve is more important than Christmas Day in many parts of Latin America. It is then that the Christ Child is placed in the crib and familiar villancicos (carols) are heard. The Peruvians sing "Esta noche es la Nochebuena y no es la noches de ormir", by staying up for midnight Mass, after which they return for a heavy ocna, or meal, usually of tamales.

In Mexico groups of all ages form posadas (processions) and go from house to house asking for entrance, as they re-enact the Holy Family's search for shelter. This custom takes the form of trullas in Puerto Rico, where guitar-playing caballeros, their señoritas mounted pillion behind them, ride horseback from farm to farm through the soft tropical night, carolling as they go. Everywhere, the carols, known as aguinaldos and villancicos, are sung to the accompaniment of strumming guitars, or to the click of maracas, or to the sweet, soft notes of the harp, or to the haunting sounds of the rendadores (bambo shepherd's pipes.)

In the sturdy, little Central American country of Costa Rica, Christmas is an orchidaceous holiday. On the high cool plateau of the paramo, the trees are hung so thickly with all kinds of orchids that it is possible to trace the route of the wind by the clusters of blossoms.

The charming, clean capital of San José has a carnival air from December 15th to Christmas Day. Kiosks appear near the big market and in any open space available where people buy colored sawdust and moss for their portales. Inexpensive toys, many hand-made, are for sale, especially the small whistles that are the delight of younger children who greet the dawn of Christmas Day with a cacophony of shrill sounds. Stores are open every night until 10:30, and shopping becomes a gay paseo as friends shower each other with confetti on Avenida Central.

In many sections of South America, gift-giving used to be linked entirely with Epiphany, since those of Spanish and Portuguese origin cling to the old tradition of the Wise Men. It has long been their cherished belief that the Magi traveled through these countries on their way to Bethlehem. On the other hand, Santa Claus or Papa Noel and the Christmas tree are becoming better known each year.

A naive kind of beauty and sentiment permeate many of the folk customs observed in Central and South America. While the influence of North America is obvious, there is also present a delightful childlike sense of devotion, awe, and wonder in the observance of Christmas among the various Indian tribes. The pomp, the pageantry, and the ritual of the Roman Catholic churches have warm appeal for many of them. In like manner, the various Protestant churches have also inaugurated traditions and practices whose influence is apparent on every side.

Yet, in the over-all picture, the folkways of the Indians stand out conspicuously. Theirs is a simple way of life, as ranch workers, miners, and farmers, and their culture is of very ancient origin. Tribal dances, a love of costumes, historic rites linked with crops, ceremonial foods, and other manifestations of primitive culture give their Christmas a unique appeal. Missionaries of many faiths, keenly aware of the importance of tribal lore, have encouraged its continuance, and it remains today in the countries of Latin America a strong link with the traditions of bygone centuries.

CHRISTMAS CUSTOMS IN FRANCE

In France it is customary to set up a "creche" or manger scene during the Christmas season, not only in churches, but in individual homes as well.

Though the Christmas tree is a part of the French Noel, especially in the east (often set up on Christmas Eve and removed the following day), the traditional Christmas symbol is the well-known creche. Figures of shepherds and animals are placed in a display area, around December 18. In the center on December 24, Mary and Joseph are positioned. The child Jesus is placed in the manger on the morning of the 25th. On January 6, the three kings are added to the scene. The entire display customarily remains in place until February 2, "la chandleur", when it is removed and carefully put away.

The Italian, St. Francis of Assisi, is said to have initiated the creche in the 13th century. Found principally in Catholic homes, the creche traditionally has included Mary, Joseph, the Christ Child, the shepherds, the three Wise Men, and, of course, the oxen and the donkey. Through the years added elements have come into fashion, such as little figures bringing vegetables, fruit, and meat as gifts to the Christ Child; a fish merchant carrying his scales; a washer-woman with a basket on her head; a drummer boy; a gypsy; a basket weaver, and even Santa Claus. These figures or santons (little saints) are molded out of clay, covered with plaster, and painted by hand. The factories which produce them are found near Marseille. The background for a creche with its hills and pastures, is fashioned from heavy paper, moss, small branches, etc.

La Fete de Saint Nicholas, December 6, is a feast day, especially celebrated in Eastern France where it has gradually replaced Christmas in the giving of candy and gifts to children. This is the day when the good little children receive toys from Saint Nicholas and the bad ones receive scoldings from le Pere Fouettard, or the "bogeyman".

Christmas customs, originating in the Orient, were introduced into France by the Romans. Rheims, which had known Rome's triumphs, was the scene of the first French Christmas celebrations, when in 496 Clovis and his 3,600 warriors were baptized. Then other important events took place on Christmas Day in the following years. Charlemagne "crowned by God, the Great and Pacific Emperor", received the crown from the hands of Pope Leo III on Christmas Day in 800. In 1389 the crowd shouted Noel! in welcoming Queen Isabeau of Bavaria to the capital. Until the end of the Middle Ages, Christmas marked the beginning of the official new year in many French provinces.

The fir tree was first presented as the holy tree of Christmas in the city of Strasbourg in 1605. It was decorated with artificial colored roses, sugar, apples and painted angels, and symbolized the tree in the Garden of Eden. In 1867 the first Parisian Christmas tree was seen when Napoleon III planted it to amuse his son.

In France, Christmas trees are now very popular and are seen in many homes and public places. They often make up part of beautiful window displays in department stores. Decorations for the tree are shiny colored glass balls, tinsel called cheveux d'anges (angel hair) and artificial snows. Formerly, gifts, candies and fruit hung from the branches. Often a star is placed at the top of the tree reminding one of the star that guided the shepherds on the Nativity night. Today, gifts are placed under the tree or in shoes left by the fireplace rather than in stockings as in the United States. Boots are often used in place of shoes to give room for more presents.

Legend has it that le petit Jesus, sometimes called le petit Noel, goes down the chimney to put presents in the shoes of good children. Today he is replaced by Pere Noel, who seems to be a transposition of Santa Claus whose day is normally the 6th of December. In Alsace and some other parts of France, Pere Noel is accompanied by Pere Fouettard who gives naughty children a whip instead of toys.

Frequently in places such as city halls, schools and orphanages, around Christmas Day there is a celebration during which Pere Noel appears in person and brings toys, and says a few words to the children and listens to songs and poems they have prepared especially for him.

At midnight everyone attends the midnight Mass. In the ancient tradition, while the family was away, a yule log was left burning. In many parts of the country a meal was cooked over the fire from the log. This tradition has a pagan origin from the fire of St. Jean, a fete de feu (festival of fire) which is celebrated on the winter solstice, December 21. Today the yule log tradition is still alive. In every French family a pastry is served for dessert in the form of a yule log.

When the family returns from the midnight Mass, there is a late supper known as le reveillon. The meal varies according to the region of France. In Alsace, for example, the traditional goose is brought in on a platter and given the place of honor on the table. The Bretons serve buckwheat cakes with sour cream. Turkey and chestnuts are served in Burgundy. The favorite dishes of Paris and the Ile de France region are oysters and foie gras. The traditional cake in the form of a yule log is served almost everywhere.

Food is also given to animals at the reveillon, but never at midnight, for there is a legend that at that hour they kneel and speak to each other. If anyone should look, he will be punished.

Young children usually do not attend midnight Mass with their parents, but go to bed early to dream of the miracle of their Christmas gifts. They have reason to believe they will receive their toys because their letters to Pere Noel have been carefully written in advance. Children drop these letters in special boxes placed in many stores. The management then takes steps to notify the parents about the context of the letters. Letters dropped in mailboxes throughout Europe are forwarded to a special service of the Danish Tourist Office where they are answered. Sometimes they are simply put in the shoes near the fireplace on Christmas Eve.

During the Middle Ages, castle doors were left open Christmas Night so that all who passed could dine with the Lord of the castle. Minstrels accompanying themselves on the lute, sang of the Nativity. Legends told around the fire on Christmas Eve are nearly all forgotten, but some of them have been transformed into fairy tales of fantasies. Such a story is that of the dancers condemned to dance throughout the year because their movements had turned the priest's thoughts during the midnight Mass. Another such tale is the story of the little homeless match seller who, sitting in the snow on the sidewalk, struck all her matches in order to imagine Christmas in a house, and died of the cold after striking the last match. Christ, however, is the time of miracles, and the little girl was conveyed to Paradise by shining golden angels.

Alphonse Daudet, famous for his tales from Provence, wrote the story of a greedy priest who had to celebrate the three Christmas Masses. His mind, however, was on the meal, the reveillon, waiting for him after the ceremony. The devil, who had taken the place of his altar boy, encouraged him to skip over portions of the Mass. Later at the reveillon the priest ate so much that he died and his soul was taken by the devil. He was condemned to return every Christmas night and celebrate the three Masses.

Local customs are numerous and varied but it is undoubtedly in Provence that one finds the most spirit in celebrating them. This is especially noticeable in the towns where a songfest precedes the midnight Mass or in those towns where the reveillon is held in the snowy mountains. There are more solemn customs in Provence also. In the small village of Solliesville, the whole population gathers in order to take bread. Twelve children are selected as symbols of the Apostles, each one to receive an offering of bread, meat, and candies. Then a supper is offered to important townsmen and their guests. During the Mass, the characters of the manger are portrayed by people from the village.

One finds picturesque customs all over France, however. Children in Bourgogne put alms for the poor in little paper bags, the corners of which are lit. In that way the poor are guided to the money by the light. In the Maritime Alps there is a torchlight procession on skis to midnight Mass. Auvergne on Christmas Eve presents the unique tradition of the Christmas candle. This candle is lit by the eldest member present at the celebration, and used to make the sign of the cross, then extinguished and passed on to the eldest son who does the same, and then passes the candle to his wife. The candle, finally, given to the last born, is lit and placed in the middle of the table, whereupon everyone sits down to a delicious supper.

The New Year is traditionally observed by visits and exchanges of gifts with relatives and friends, accompanied by the French greeting of "bonne et heureuse annee" or "bonne annee, meilleurs voeux". The festivities begin the evening of December 31 with a gala supper, and the dining room is decorated with mistletoe, the sacred plant of the Gauls. It is the custom, on the stroke of midnight, for all the guests to kiss one another under the mistletoe.

Le Jour des Rois, the Day of the Kings, January 6, originally commemorating the baptism of Christ, became in the fourth century the feast recalling the Savior's manifestation to the Gentiles as well as the adoration of the three Magi. Gasper, Melchior, and Baltasar came from Bethlehem as bearers of gifts, Christ's birthdate having been set for December 25. It is not a public holiday and its religious character is marked by the fact that only at this time are the figurines of the three Magi placed in the mangers of the churches and homes. The custom on this day is to share among family and friends the galette des rois, or kings' cake, which contains a bean. The person who finds the bean in his portion of the cake becomes king, or queen, of the evening and must choose a mate from among the group. The king must give a gift to his queen.

CHRISTMAS IN ITALY

Since legend has it that it was to this land that the remnants of the manger at Bethlehem were brought in the early Christian centuries, it is perhaps not surprising that St. Francis should have renewed its spirit and meaning in the Umbrian hills thirteen centuries later. Actually, Christmas had been celebrated as a great feast day for nearly a thousand years when Francis of Assisi appeared before a great throne at Greccio on Christmas Eve in 1223. He wanted to represent the birth of Christ in Bethlehem in such a way that "with our bodily eyes we may see all that He suffered for lack of the necessities for a newborn baby, and how He lay in the manger between the ox and the donkey."

The manger had been arranged so that Mass was celebrated on it, and when St. Francis pronounced the name of Jesus with infinite tenderness and love, he called Him "the little Babe of Bethlehem". One man saw a seemingly lifeless child in the manger until Francis approached him and woke him.

St. Francis not only brought a new kind of glory to the Christmas crib, he also paved the way for artisans and craftsmen to make miniature manger scenes for their own homes, and the crib-art spirit spread over all of Europe. Entire families participated in making these figures from wood or clay and arranging them to create little replicas of the Holy Land according to their own imaginations. Soon they were fashioning entire villages in miniature which often were more like their own communities than far-off Bethlehem.

In Naples, beginning in the 18th century, the Christmas crib, or presepio, as it is called in Italy, developed into a popular art. Workers in the trade were known as figurari and the crib figures were called pastori. King Carlo III had a passion for things mechanical and took great pleasure in making elaborate settings for the Nativity scene which were set up in his castle each year on Christmas Eve. Normally, such matters were attended to by the servants of the household, but such was not the case with King Carlo. The queen shared her husband's enthusiasm, and, together with her ladies-in-waiting, made the costumes for the various figures.

Members of the court took up the hobby of their kind and soon the making of presepi assumed social, as well as religious, significance. The nobility vied with one another in making these cribs, and it became fashionable to visit the homes of those who had built exceptional presepi. This hobby became the talk of the realm. In Naples the presepio became truly a dream right out of paradise, imbued with all the florid color of Neapolitan elegance. Sometimes the entire cycle of several scenes of the Nativity story were depicted. Especially popular were the episodes featuring the shepherds, the Magi, and the incident at the inn.

The scene of the inn gave the Figurari a chance they certainly made use of: there could be seen every variety of macaroni and fish, sausages and wines from Ischia or Capri, while a countryman unloads a cart of victuals, a salesman displays his goods, beggars hold out a hand, minstrels play a guitar or hurdy-gurdy, and the guests eat and drink and gamble. The Kings are decked out like princes from the Arabian Nights, laden with jeweled gifts, accompanied by slaves, camels, elephants, monkeys, horses, birds, and dogs, and this colorful cavalcade was completed by another of beautiful eastern princesses known as Georgine. The great ladies and gentlemen of Naples were to be found in the scene alongside every kind of person from every province, cityfolk and countryfolk, all dressed in the right clothes, and in a setting which included every conceivable object to daily life, each and all represented in perfect miniature models. No wonder that the presepio gave work to such a host of people, of all the professions and arts.

The common people, too, became interested, largely through the influence of a Dominican friar, Gregorio Maria Rocco. This crusader for moral and civic betterment succeeded in establishing the city's first municipal lighting system. At the time, vice and crime were rampant in Naples. With inspired words and warm-hearted deeds, Brother Gregorio exhorted the citizens to build more than 400 shrines in the darkest corners of the city streets. These shrines were lighted with votive lamps, the oil being supplied by the populace, who filled them as they went to pray. Rocco then made his way into the slums of the city, and when sermons and plain talk failed to reach the ears of evildoers, he was known to chastise them with the persuasion of his staff and his large wooden rosary.

A Franciscan, Jacopone da Todi, became known as the "minstrel of the Lord" for his poetry written in the popular tongue that humanized Christianity. His verses on the Nativity, described as the first outburst of Christmas joy written in the vernacular, were the beginning of the "carol" as we know it today. With simple words, directness of thought, and warm feeling, Jacopone told the world that the Christ Child was "our sweet little brother" and that Mary "rocked and hushed her boy". From this heart-warming demonstration of sentiment, there emerged an entirely new concept of Christmas that was to be heard, felt, and loved everywhere in Christendom.

The great love that Italians have for their presepi is even displayed by the grocers in their windows. Against a mountain of hams and great columns of colored tins of food, they often place a manger scene carved out of butter. In fact, every conceivable way of expressing the artistic aspects of the Christmas season becomes the province of the food merchants at this season of the year. The butcher, the fruit seller, and the baker embellish their wares to give them the greatest possible eye appeal. In Sicily, the Christmas cakes are so handsomely decorated with fruits and vegetables made of colored almond paste (marzipan) that the bakers' windows look more like greenhouses than bakeshops. Fresh fruit of various kinds lends itself to endless decorative possibilities and the fruiterer has more than the usual opportunity to display his skill with all the richness of color, form, and texture that nature has provided.

No particular dish is common to all of Italy at Christmas. Fruits, nuts, and wines of every kind are accepted parts of the Italian diet, but on this great feast when families gather annually for their best-loved holiday, time aplenty is spent around over-flowing tables. Special breads, such as pan dolce, panettone, pan forte, and others are in great demand at Christmas. In the south of Italy, in addition to the meat course, capitone, a kind of eel especially prepared for the occasion, frequently is served.

Among the various sweets, *torrone* or nougat, has long been a favorite. On Christmas Eve, families in Rome enjoy a late supper before midnight Mass, while in Bologna and the lower Po Valley, Italians spend the evening enjoying tortellini, smooth mounds of pastry filled with savory meat. On the other hand, abetemiousness is observed in the towns and villages in the Alps, where carols and conversations are interspersed with simple fare until after midnight.

In Rome, ten days before the end of Advent, Christmas formerly was heralded by the arrival of the Calabrian minstrels of *Pifferari*. Their sylvan pipes (zampogne) which resemble the Scottish bagpipes, gave forth plaintive tones as they moved from street to street playing before the shrines of the Madonna. Invariably, they stopped at carpenter shops "to be polite to St. Joseph".

For a single *lira*, minstrels in Naples would pipe melodies of an entire *novena* (a different series of prayers for each of the nine days) before any householder's street Madonna. In Sicily, shepherds came down from the mountains and performed in a similar fashion accompanied by the cello and the violin. In some regions, a small orchestra provided the music for the nine-day devotion in which everyone in the village took part.

The best-known Christmas legend in Italy is the story of Befena. Actually, there are several accounts that explain her presence and she brings gifts or switches to Italian children at Epiphany. (Her name is believed to be a corruption of the word Epiphania.) Was Befena a witch or merely a preoccupied old lady who was too greatly encumbered by her own household duties to assist the Wise Men when they sought her aid in locating the way to Bethlehem? In any case, the story is told that, after refusing assistance, she repent and set out in pursuit of the Wise Men. Failing to find them, she continues to wander about at Epiphany rewarding good children and threatening those who deserve punishment for their misdeeds. Befena is the great gift-giver in Italy, but, unlike St. Nicholas, she comes quietly in inconspicuous garb. Yet, she is constantly on the lookout for young people who are given to bad conduct.

CHRISTMAS IN GERMANY

The German Christmas season starts with Advent, which is observed in most homes with the Advent wreath. Made of fir branches entwined with bright red ribbons and crowned with four candles, this wreath is either suspended from the chandelier in the living room or placed upon a table.

Each Sunday the family gathers around the wreath and one candle is lit for each week. On the last Sunday before Christmas all four candles have been lit and shed their mellow light -- a prefiguration of the coming of Christ.

For German children, on December 6, Saint Nicholas' Day, "Nikolaus" with long beard, bishop's mitre and staff, comes on a sled drawn by a donkey. Mostly his appearance is left up to the child's imagination, for he comes while the child is sleeping. Instead of the stocking, German children place one of their shoes on the window sill on the night of the 5th of December, and lo and behold, the next morning the shoes are filled with goodies!!

Those who contend a candle-lighted Christmas tree is not safe will certainly meet with opposition in Germany. Many Germans still prefer a tree with real candles to one electrically lighted.

To be on the safe side, those who use real candles mostly keep a bucket of water in the room -- just in case. Of course, real candles should always be placed towards the top of the limbs. Otherwise, the limbs above could catch fire, especially if the tree has become dry. The important thing is always to have someone present while the candles are lit.

Christmas Eve (Heiliger Abend) is the main event in Germany, and both the 25th and the 26th of December are national holidays.

Germans, too, send Christmas cards. But what kind of message do they send? The greeting most often used is "Froliche Weihnachten und ein gluckliches Neues Jahri" (Merry Christmas and a Happy New Year), but there are varieties like "Frohe" or "Gesegnete" (blessed) "Weihnacht" and "Viel Gluck in Neuen Jahr" (Much luck for the New Year).

Chances are that you will find yourself on the morning of the 24th of December still having to buy a few more Christmas presents. When you leave the shop on this day, the salesgirl will most likely wish you "Frohes Fest!" (literally, Merry Holiday). What do you answer? Just say, "Danke, gleichfal or "Danke, das wundsche ich ihnen auch!" (Thank you, the same to you.).

If you live on the economy, you might like to know whether in Germany, too, it is customary to give Christmas presents or tip people who helped you during the year round, like the mailman, the newspaper boy, the garbage collector, the cleaning woman, and whoever else it may be. The answer is yes, but there is no hard and fast rule as to how much to give.

In the Middle Ages in Germany, it was customary to hold a special observance of the feast day of Adam and Eve on December 24th. The day was a festive one, during which plays were presented dramatizing the lives of the first dwellers in the Garden of Eden. Among the props used on the stage was an evergreen tree decorated with apples, placed there to remind the audience of the Fall of Man. The plays were greatly expanded over the years and their popularity grew as they became more worldly in action, humor, and realism. Finally, the religious significance of the miracle and mystery plays became greatly overshadowed by coarseness of speech and horseplay introduced as humor. When these folk-dramas finally were abandoned by the Church, the German peasants set up evergreen trees in their homes and decorated them with applies.

On Christmas Eve, it was also the custom to light a group of candles arranged in a candlestand, often of pyramidal design, called a "lightstock". This tradition, which signified Christ, as the Light of the World, was a most appropriate symbol for Christmas Eve. Gradually, the candles from the lightstock were transferred to the evergreen decked with apples. Later, thin cookies were added, which served as symbols of the sweets of the Redemption, since they were round in form like the Sacred Host. In addition to their symbolic significance, the apples, the candles, and the cookies created highly decorative effects on the tree. This, in brief, is the origin of the Christmas tree in Christian folk tradition. From this beginning, rich in symbolism, the festive tree has become a world-wide symbol, and nowhere beyond the borders of Germany is it more popular than in North America.

From Germany, a nation steeped in Christmas lore, all the world has become the recipient of the heritage of Christmas decorations, particularly the colorful blown-glass baubles in a variety of shapes (substitutes for the apples), ornate paper cornucopias, fancy cutouts, angels in endless variety, and all those glorious and brilliant tinsel ornaments so dear to the hearts of children -- and grownups, too --. However, since World War II, nearly all the colored Christmas balls used in the United States have been produced by one of our own leading manufacturers.

In the Victorian era, when the Christmas tree took root in the United States, Henry Van Dyke wrote The First Christmas Tree, which records one of the oldest German legends relating to its origin. This charming narrative tells how St. Boniface, earlier known as Wynfred, brought Christianity to Germany. Like many of the early missionaries who went into strange lands to preach the Gospel, his life was one of hardship and privation. His early work among the German people brought him recognition from Pope Gregory II at Rome, but he returned to his adopted country to find that the oldest son of the Chieftain Gundhar was to be sacrificed to the gods on Christmas Eve. A giant oak, sacred to their patron Thor, was to be the scene of the sacrifice. Boniface wished to destroy this pagan symbol, if only to prove that the pagan deity was powerless. After one stroke with the ax, a wind toppled the mighty oak. The assembled throng was awed by what happened and asked Boniface for the word of God. Pointing to an evergreen growing nearby, he replied:

> "This is the Word, and this is the Counsel. Not a drop of blood shall fall tonight, for this is the birth-night of the Saint Christ, Son of the All-Father and Saviour of the World. This little tree, a young child of the forest, shall be a home tree tonight. It is the Wood of Peace, for your houses are built of fir. It is the sign

> of endless life for its branches are ever green. See how it points toward Heaven! Let this be called the tree of the Christ-Child! Gather about it, not in the wild woods, but in your homes; there it will shelter no deeds of blood, but loving gifts and lights of kindness."

The wood of the fallen oak was used to build a little monastery and a church dedicated to St. Peter. The fir tree was cut and taken to Gundhar's great hall, where it was set up for the observance of Christmas. This, according to a beloved German legend, was the first Christmas tree.

"At Christmas, fir trees are set up in the rooms at Strabourg and hung with roses cut from paper of many colors, apples, wafers, spangle-gold, sugar, etc. It is customary to surround it with a square frame . . ." The rest of the account, unfortunately, has been lost. This widely quoted reference, dated 1603, is the first authentic written record of actual Christmas tree as we know it today. An earlier printed record, dated 1521, makes mention of the tree in German Alsace. However, there is no mention of lights in this brief reference, nor in the Strasbourg account. As early as 1755, a regulation pertaining to the forests of Salzburg forbade the taking of small evergreen trees or bushes from the forest. This would indicate that the Christmas tree was becoming a popular institution even then.

Pagan influences are evident in the observance of Christmas everywhere in the Old World. In Germany, the Roman Conquest left its mark, and the mingling of a number of ancient beliefs which were adapted by the early Christians has resulted in a plethora of colorful customs whose origin is easily traced back to the time of Ceasar. Naturally, the ceremonies connected with the winter solstice, which embraced the Yule god, Thor, and the Goddess, Heartha, patroness of the home, have left their imprint. Both inspired the impulse of gift-giving as tribute. Thus, the St. Nicholas tradition which developed in the early centuries of the Christian era is easy to explain. In like manner, the Yule tree arose from the pagan custom which required an evergreen to be set up indoors or near the entrance to the house to dispel the gloom of winter and to remind the populace that the ever-green branches signified the continuing cycle of the seasons.

Inherent skill in wood carving and the making of figures from a variety of materials gave impetus to the fashion for Christmas cribs among the German peasants. Folk beliefs wrapped in tender concern the welfare of the Christ Child and the creature comforts due Him as King of the World, resulted in such unusual practices as cradle-rocking in the churches at Christmas. It was an old custom to rock a cradle containing an image of the Christ Child with the priest and the altar boys participating as they danced about singing carols.

Nearly every nation in the world has its store of customs and traditions associated with Christmas, but few can surpass the all-embracing shops of the German folkways, for they express every phase of the symbolic season. In every part of the German nation, the citizenry cherish age-old beliefs, traditional foods, ancient ceremonials and symbolism, music and verse, that are the very earmarks of the festive season. The wonderful world of toyland and the fanciful realm of baubles and tinsel are also of German origin. The country people, particularly, had a way of perpetuating and keeping green their beloved traditions, everywhere they went, as they migrated from the homeland, they carried with them memories of Christmas as they had known and loved it and with the enthusiasm of zealots, they made their heartfelt sentiments come alive in their new homes.

Preparing for the festive season has always meant something special in every part of Germany. The toy makers looked upon Christmas as a year-long time of getting ready for they contributed the playthings that made the children of the world happier. The makers of baubles and tinsel also spent months at their crafts, making the products which were shipped around the globe.

Holly leaves were referred to as "he" or "she", according to the presence or absence of prickles on a leaf. Smooth-edged kinds were called "she" holly, while those that were heavily spined were referred to as "he". Whichever kind was gathered in greater quantity for holiday decorations indicated who would rule the household for the coming year.

A charming bit of lore dating from the 15th century was associated with apple trees which burst into bloom at Christmas, sometimes even producing small fruits. In Nuremburg, pilgrimages used to be made to view a miraculous tree that "bore apples the size of a thumb" on the night of Christ's birth.

MATERIALS USED: SPANISH

Books:

1. *The Spanish Teen-Ager*, Bourque, Jane M.
2. *Understanding Spanish-Speaking Cultures*, Alameda County, California.
3. *USA-Mexico Culture Capsules*, Miller, J. Dale and Russell Bishop
4. *Spanish for the Traveler*, Metropolitan Schools, Nashville, Tennessee
5. *La Cocina Sabrosa*
6. *Fiestas Mexicanas* (Menus and Recipes)
7. *Tu Vida Social*

Films and Filmstrips:

1. Feliz Navidad -- Gessler
2. Fiestas de España -- Gessler
3. Deportes en España -- Gessler
4. Life in Spain -- Gessler
5. Central America -- Gessler
6. South America -- Gessler
7. Navidades en Madrid -- Gessler
8. Spain -- Land and People -- SVE
9. Spain, Portugal, and Gibraltar -- Encyclopedia Britannica
10. Six Mediterranean Countries -- Jan Handy
11. Golden Age of Spain -- Life
12. La Corrida -- Gessler
13. St. Augustine -- free movie from St. Augustine Department of Tourism

Music and Records:

1. Learn-a-Language Records -- Purchased from the *Arkansas Gazette* several years ago.
2. Aires Favorites -- paperback songbook -- Gessler
3. Cantemos en Español -- paperback songbook -- bought many years ago
4. Aires Populares -- paperback songbook -- bought many years ago
5. Guantanamera -- record -- Sandpipers
6. Gracias a la Vida -- record -- Joan Baez
7. Canciones de Navidad -- paperback songbook -- bought many years ago
8. Vikki Carr en Español -- record
9. The Story of Great Music -- The Spanish Style -- record
10. El Toro -- La Banda de "El Toro" -- record

Games and Proverbs, etc.:

1. Cocorico
2. Proverbs
3. El Juego de las 7 Familias
4. El Juego de los Caminos
5. Senales de Trafico
6. El Juego de los Uniformes
7. Los Deportes
8. Victoire--Victoria
9. 1,000 Hitos
10. Conteste Por Favor
11. Buen Apetito
12. Maps
13. Posters

MATERIALS USED: FRENCH

Books:

1. 100 French Culture Capsules, Miller, J. Dale
2. The French Teen-Ager, Bourque, Jane M.
3. French for the Traveler, Metropolitan Schools, Nashville, Tennessee
4. French Cultural Understanding, Alameda County, California
5. La Cuisine Francaise

Filmstrips:

1. Let's Visit France -- Gessler
2. Les Sports -- Gessler
3. La Ville de Quebed -- Gessler
4. Panorama de la France -- Gessler
5. Noel -- Gessler
6. France -- Land and People -- SVE
7. Nations of Today -- Filmstrip House
8. Canada: Regions and Resources --SVE
9. Modern France -- SVE

Music and Records:

1. Petula Clark a Paris
2. Petula Clark -- French songs
3. Chantons -- peperback songbook -- Gessler
4. Chantons Encoure -- paperback songbook -- Gessler
5. Chants de France -- paperback songbook -- The Thrift Press
6. French Songs for Children -- book and record -- Gessler
7. Mon Premier Livre de Chansons -- book -- Gessler
8. Christmas Songs in French -- SVE

Games, Proverbs, etc.:

1. Les Sports
2. Allex-Op
3. Bon Appetit!
4. Le Jeu des Huit Familles Folkloriques
5. A la Bonne Heure
6. Répondez s'il vous plait
7. French proverbs
8. Maps
9. Posters

MATERIALS USED: ITALIAN

Books:

1. A Quick Glimpse at Italy, Istituto Poligrafico delio Stato
2. Italy, A Brief Outline, Instituto Italiano de Cultura

Both of the above books were sent by the Italian Counsul in St. Louis, Missouri, upon request.

Filmstrips:

1. Italy -- Gessler
2. Rome and the Vatican -- Gessler
3. 2700 Years of History -- Gessler
4. Venice -- Gessler
5. Italy -- Panorama
6. Six Mediterranean Countries -- Jan Handy
7. Modern Central and Southern Europe -- SVE
8. Nations of Europe, Italy -- Filmstrip House

Music and Records:

1. Christmas in Italy
2. Con Amore from Italy
3. Dino

Games:

1. Ho Vinto -- Gessler

MATERIALS USED: GERMAN

Books:

1. These Strange German Ways, Atlantic Bridge, free
2. Germany/Questions and Answers, German Information Center, free
3. The Federal Republic of Germany at a Glance, German Press and Information Office, Bonn, free
4. The German Teen-Ager in Profile, Pondeur, Nancy

Filmstrips and Films:

1. Germany Today -- Jan Handy
2. Seeing West Germany -- Coronet
3. Life in Germany -- Gessler
4. Christmas in Switzerland -- Gessler
5. Das Heutige Sportswelt -- Gessler
6. Besuchen Wir Familie Weber -- Gessler
7. A Year in Germany -- Gessler
8. The German Hill Country of Texas -- a free movie (in German) from the Texas Bureau of Tourism, Austin

Music and Records:

1. German Sing-Along -- Will Glahe
2. Children's Folk Songs of Germany -- Erika and Elsa Vopel
3. German Christmas Songs -- Ernst Wolff
4. Lasst Uns Singen -- paperback songbook -- Gessler

Games, Proverbs, etc.:

1. Alles Voll
2. Grosse Deutsche
3. Ich Hab's

MATERIALS USED: INDIAN

Books:

1. The World of the American Indian, National Geographic
2. Cherokee Folk Tales and Legends, Cherokee Bilingual Institute
3. Famous Men of the Cherokee Nation, Cherokee Bilingual Institute

Films and Filmstrips:

1. American Indian Legends -- Coronet
2. The American Indian -- WASP
3. Adventures with Early American Indians -- SVE
4. Learning About Indian Customs, Houses, Dances, Crafts -- Cenco
5. Slides of Arkansas Indians

Music, Records, and Cassettes

1. Music of the American Indian
2. American Indian Songs
3. Songs of the Cherokee -- translation by the Cherokee Bilingual Institute, mainly hymns
4. Cherokee Conversational Course on cassette with script -- 36 lessons (we did only 5)

MATERIALS USED: GENERAL

Books:

1. General Language, Wachnar, Clarence. Holt
2. Options and Perspectives, Love and Hohnig
3. The Silent Language, Hall, Edward T.
4. Understanding Other Cultures, Brown, Ina C.
5. Student Motivation and the Foreign Language Teacher, ed. Grittner, Frank M.
6. The Language Teacher and the Amateur Language Student, Zeigler, Carl
7. Teaching Cultural Concepts

The following can be found in the Arkansas section of your library:

8. Chronicles of Arkansas
9. Annals of Arkansas -- Herndon
10. Folklore of Romantic Arkansas -- Alsopp
11. Source Readings in Arkansas History -- Higgins
12. Pioneers and Makers of Arkansas -- Shinn
13. Historic Arkansas -- Ferguson and Atkinson

Filmstrips:

1. Why Study a Foreign Language -- ACTFL
2. The Book of Art -- Grolier Educational Division -- art of all cultures
3. Discovery, Exploration and Colonization of America -- SVE
4. United States -- Our Colonial Beginnings -- Filmstrip House
5. Growth of the United States -- Jan Handy
6. Great Explorers of America -- SVE
7. Christmas Songs in Foreign Lands -- SVE

Records and Music:

1. Learn-a-Language Records -- all European languages -- bought several years ago from the Arkansas Gazette
2. Langagame -- cassettes and cards -- Spanish, French, Italian, German

Games, etc.:

1. Flash cards
2. Colors cards -- teacher made
3. Clock
4. Arkansas state map -- Arkansas Highway Commission
5. Puzzles -- teacher made